

THE
PERFECT CEREMONIES
OF

Craft Masonry

(With the Installation Ceremony)

FROM STANDARD AUTHORITY
AND AS TAUGHT IN

AT THE GREAT HALL OF THE
FREEMASONS' HALL,
LONDON.

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NOTE.—“The Perfect Ceremonies of Craft Masonry,” including the Installation and Addresses to the Officers, have undergone *final revision*, and as now here printed are in strict accordance with the “Emulation” working

Uniform with “THE LECTURES AND CONSECRATION CEREMONY,” &c. The two works (*Copyright*) forming the only Complete and Accurate Manual to everything in the Three Degrees of Craft Masonry (“Emulation”).

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Ceremony of Opening the Lodge in the First Degree.

THE Brethren being assembled, the W. M. gives — **I**, and is answered by the S and J. Ws. (*The same is done at the Opening and Closing in the three Degrees.*)

W. M.—Brethren, assist me to open the Lodge. (*All rise.*)

W. M.—(*To J. W., calling him by name.*) Bro. A. B., what is the first care of every Mason?

J. W.—To see that the Lodge is properly T...d.

W. M.—(*To J. W.*) Direct that duty to be done.

J. W.—(*To I. G., by name.*) Bro. A. B., see that the Lodge is properly T...d.

(*I. G. gives , and being answered by the T., he turns round and says to*

J. W., by name,) Bro. A. B., the Lodge is properly T...d.

(*J. W.* gives — **I**, no Sn., and says,)

J. W.—(*To W. M.*, no name) The Lodge is properly T...d.

W. M.—(*To S. W.*, by name.) Bro. A. B., the next care?

S. W.—To see that none but Masons are present.

W. M.—To order, Brethren, in the First Degree.

(*The Brethren stand to order as E. As.*)

W. M.—Bro. *J. W.*, how many principal officers are there in the Lodge?

J. W.—Three: the *W. M.*, and the *S.* and *J. Ws.*

W. M.—Bro. *S. W.*, how many assistant officers are there?

S. W.—Three, besides the *T.* or *O. G.*: namely, the *S.* and *J. Ds.*, and the *I. G.*

W. M.—(*To J. W.*) The situation of the *T.*?

J. W.—Outside the door of the Lodge.

W. M.—(*To J. W.*) His duty?

J. W.—Being armed with a d...n s...d, to keep off all intruders and C...ns. to Masonry, and to see that the Cans. are properly prepared.

W. M.—(*To S. W.*) The situation of the *I. G.*?

S. W.—Within the entrance of the Lodge.

W. M.—(*To S. W.*) His duty?

S. W.—To admit Masons on proof, receive the Candidates in due form, and obey the commands of the J. W.

W. M.—(*To J. W.*) The situation of the J. D.

J. W. At the right of the S. W.

W. M.—(*To J. W.*) His duty?

J. W.—To carry all messages and communications of the W. M. from the S. to the J. W., and to see that the same are punctually obeyed.

W. M.—(*To S. W.*) The situation of the S. D.?

S. W.—At or near to the right of the W. M.

W. M.—(*To S. W.*) His duty?

S. W.—To bear all messages and commands from the W. M. to the S. W., and await the return of the J. D.

W. M.—Bro. J. W., your place in the Lodge?

J. W.—In the S.

W. M.—(*To J. W.*) Why are you placed there?

J. W.—To mark the Sun at its Meridian, to call the Brethren from labour to refreshment, and from refreshment to

labour, that profit and pleasure may be the result.

W. M.—Bro. S. W., your place in the Lodge?

S. W.—In the W.

W. M.—(*To S. W.*) Why are you placed there?

S. W.—To mark the setting Sun; to close the Lodge by command of the W. M., after having seen that every Brother has had his due.

W. M.—(*To S. W. or I. P. M.*) The Master's place?

S. W.—In the E.

W. M.—(*To S. W.*) Why is he placed there?

S. W.—As the Sun rises in the E. to open and enliven the day, so the W. M. is placed in the E. to open the Lodge, and employ and instruct the Brethren in Freemasonry.

W. M.—The Lodge being duly formed, before I declare it open, let us invoke the assistance of the Great Architect of the Universe in all our undertakings; may our labours, thus begun in order, be conducted in peace, and closed in harmony.

P. M.—So mote it be.

W. M.—Brethren, in the name of the

Great Architect of the Universe, I declare the Lodge duly open for the purposes of Freemasonry in the First Degree.

(The W. M. gives proper — I, which are repeated by the S. and J. Ws., I. G., and T.)

(P. M. opens the V. of the S. L., and places b. p. of the c. under the s. The S. W. raises his c...n.

[The Brethren take their seats.]


(Now minutes of last Lodge should be read. Also, any letters or communications.)

(Ballot for Mr. A. B., a Candidate for Initiation).

END OF THE CEREMONY OF OPENING THE
LODGE IN THE FIRST DEGREE.



Ceremony of Opening the Lodge in the Second Degree.

AFTER requesting all below the degree of a F. C. to retire,* the W. M. gives — , repeated by the S. and J' Ws.

W. M.—Brethren, assist me to open the Lodge in the Second Degree. (*All rise*)

W. M.—Bro. J. W., what is the first care of every F. C. Freemason?

J. W.—To see that the Lodge is properly T...d.

W. M.—(*To J. W.*) Direct that duty to be done

J. W.—Bro. I. G., see that the Lodge is properly T...d.

(*I. G. gives, and being answered by the T., he takes the Sp., and, with*

* NOTE.—It is usually considered that a Lodge cannot be opened direct in the Second or Third Degree. So the W. M. can never go wrong in requesting E. As. to retire.

Opening in the Second Degree. 7

the Sn. of the First Degree, says,) Bro. J. W., the Lodge is properly T. .d.

J. W.—(*Gives — and Sn, and says,*)
Worshipful Master, the Lodge is properly
T...d

W. M.—Bro. S. W., the next care ?

S. W.—To see that the Brethren appear
to order as Masons.

W. M.—To order, Brethren, in the
First Degree.

(*The Brethren stand to order as E. As*)

W. M.—Bro. J. W., are you a F. C.
Freemason ?

J. W.—I am, W. M.; try me, and
prove me.

W. M.—(*To J. W.*) By what instrument
in Architecture will you be proved ?

J. W.—The S.

W. M.—(*To J. W.*) What is a S. ?

J. W.—An Angle of 90 Degrees, or
the fourth part of a Circle.

W. M.—(*To J. W.*) Being yourself
acquainted with the proper method, you
will prove the Brethren Craftsmen, and
demonstrate that proof to me by copying
their example

J. W.—Brethren, it is the W. Master's
command that you prove yourselves
Craftsmen.

(*When the J. W. has seen that the Brn.*

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stand to order as F. Cs., he makes the following report :)

J. W.—W. M., the Brethren have proved themselves Craftsmen, and in obedience to your command I thus copy their example. (*Done.*)

W. M.—Bro. J. W., I acknowledge the correctness of the Sn. (*Gives it.*)

W. M.—Before we open the Lodge in the Second Degree, let us supplicate the Grand Geometrician of the Universe, that the rays of heaven may shed their influence, to enlighten us in the paths of virtue and science.

P. M.—So mote it be.

W. M.—Brethren, in the name of the Grand Geometrician of the Universe, I declare the Lodge duly open, on the S., for the instruction and improvement of Craftsmen.

(*P. M. raises o. p. of the c. above the s.*)
(*The W. M. gives the proper — I, which are repeated by the Ws., I. G., and T.*)
[*The Brethren take their seats.*]

END OF THE CEREMONY OF OPENING THE
LODGE IN THE SECOND DEGREE.

Ceremony of Opening the Lodge in the Third Degree.



AFTER requesting all below the degree of a M. M to retire, the W. M. gives — I, repeated by the S. and J. Ws.

W. M.—Brethren, assist me to open the Lodge in the Third Degree. (*All rise.*)

W. M.—Bro. J. W., what is the first care of every Master Mason?

J. W.—To see that the Lodge is properly T...d.

W. M.—(*To J. W.*) Direct that duty to be done.

J. W.—Bro. I. G., see that the Lodge is properly T...d.

(*I. G. gives and, being answered by the T., he takes the Sp., and, with the Sn. of the Second Degree, says,*) Bro. J. W., the Lodge is properly T...d.

J. W.—(*Gives the — and Sn., and says,*) Worshipful Master, the Lodge is properly T...d.

W. M.—Bro. S. W., the next care?

S. W.—To see that the Brethren appear to order as Craftsmen.

W. M.—To order, Brethren, in the Second Degree.

(*The Brethren stand to order as F. Cs.*)

W. M.—Bro. J. W., are you a M. Mason?

J. W.—I am, W. M.; try me, and prove me.

W. M.—(*To J. W.*) By what instruments in Architecture will you be proved?

J. W.—The S. and Cs.

W. M.—(*To J. W.*) Being yourself acquainted with the proper method, you will prove the Brethren M. Masons by Sns., and demonstrate that proof to me by copying their example.

J. W.—Brethren, it is the W. Master's command that you prove yourselves M. Masons by Sns. (*Which they do, and when he sees they are correct, he reports as follows :*)

J. W.—W. M., the Brethren have proved themselves M. Masons by Sns., and in obedience to your command, I thus copy their example. (*Done.*)

W. M.—Bro. J. W., I acknowledge the correctness of the Sns. (*Gives them.*)

W. M.—Bro. J. W., whence come you?

J. W.—The E.

W. M.—Bro. S. W., whither directing your course?

S. W.—The W

W. M.—(*To J. W.*) What inducement have you to leave the E. and go to the W.?

J. W.—To seek for that which was lost, which, by your instruction and our own industry, we hope to find.

W. M.—(*To S. W.*) What is that which was lost?

S. W.—The genuine secrets of a M. Mason.

W. M.—(*To J. W.*) How came they lost?

J. W.—By the untimely death of our M., H. A.

W. M.—(*To S. W.*) Where do you hope to find them?

S. W.—With the C.

W. M.—(*To J. W.*) What is a C.?

J. W.—A point within a circle, from which every part of the circumference is equidistant.

W. M.—(*To S. W.*) Why with the C.?

12 *Opening in the Third Degree.*

S. W.—That being a point from which a M. Mason cannot err.

W. M.—We will assist you to repair that loss, and may Heaven aid our united endeavours.

P. M.—So mote it be.

W. M.—Brethren, in the name of the Most High, I declare the Lodge duly open, on the C., for the purposes of Freemasonry in the Third Degree.

(*P. M. raises b. p. of the c. above the s.*)

(*W. M. gives the —I, which are repeated by the Ws., I. G., and T.; then all give the Grand and Royal Sn., and the W. M. says,*) All Glory to the Most High.

[*The Brethren take their seats.*]

END OF THE CEREMONY OF OPENING THE
LODGE IN THE THIRD DEGREE.



Ceremony of Closing the Lodge in the Third Degree.

THE W. M. gives — **I**, followed by
the S. and J. Ws.

W. M.—Brethren, assist me to
close the Lodge in the Third Degree.
(*All rise.*)

W. M.—Bro. J. W., what is the con-
stant care of every M. Mason?

J. W.—To prove the Lodge close T...d.

W. M.—(*To J. W.*) Direct that duty
to be done.

J. W.—Bro. I. G., prove the Lodge
close T...d.

(*I. G. gives, and being an-
swered by the T., he takes the Sp., and, with
the Sn. of a M. M., says,*) Bro. J. W., the
Lodge is close T...d.

J. W.—(*Giving the — **I** and Sn., says,*)
Worshipful Master, the Lodge is close
T...d.

W. M.—Bro. S. W., the next care?

S. W.—To see that the Brethren appear to order as M. Masons.

W. M.—To order, Brethren, in the Third Degree.

(The Brethren stand to order as M. Ms.)

W. M.—Bro. J. W., whence come you?

J. W.—The W., whither we have been in search of the genuine Ss. of a M. M.

W. M.—Bro. S. W., have you found them?

S. W.—We have not, W. M., but we bring with us certain substituted Ss, which we are anxious to impart for your approbation.

W. M.—*(To S. W.)* Let those substituted Ss. be regularly communicated to me.

(The Ws come to the centre of the Lodge, and face each other about a yard apart, the S. faces the S., and the J. the N., the J. communicates the substituted Ss. of a M. M., the S. keeps his position; the J. gives the P. G. of a M. M. to the S., and, with hands elevated, whispers the P. W.; after loosing hands, he takes a Sp., and goes through the full Sns. of a M. M., and, on the F. P. O. F., he whispers the W.; after saluting the S. W., he resumes his seat.)

(The S. W. moves to about the centre of

the Lodge, and says,) W. M., condescend to receive from me the substituted Ss. of a M. M.

W. M.—Bro S. W., I will receive them with pleasure, and for the information of the Brethren you will speak the w ..s aloud.

(The W. M. leaves the Chair, from his left side, and receives them as the S. W. had done, the S W then salutes the W M, and both return to their seats, keeping up the P. S)

(W. M. resumes the Chair, and addresses the Lodge as follows) Brn., the substituted Ss. of a M. M. thus regularly communicated to me, I, as M. of this Lodge, and thereby the humble representative of K. S, sanction and confirm with my approbation, and declare, that they shall designate you and all M. Masons throughout the Universe, until time or circumstances shall restore the genuine.

(The Brethren, bending the head a little forward, all exclaim,) With gratitude to our Master we bend.

(Then all the Brethren give the Grand and Royal Sn., and the W. M. says,) All gratitude to the Most High.

W. M.—Bro. S. W., the labours of this Degree being ended, you have my com-

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mand to close the Lodge. (*Gives the — with his l. h.*)

S. W.—Brethren, in the name of the Most High, and by command of the W. M., I close this M. Masons' Lodge. (*Gives the —.*)

(*P. M. places o. p. of the c. under the s.*)

J. W.—And it is closed accordingly. (*Gives the —, also the I. G. and T.*)

(*The Brethren take their seats, and the F. Cs. are admitted.*)

END OF THE CEREMONY OF CLOSING THE
LODGE IN THE THIRD DEGREE.



Ceremony of Closing the Lodge in the Second Degree.

THE *W. M.* gives — **I**, followed by
the *S. and J. Ws.*

W. M.—Brethren, assist me to
close the Lodge in the Second Degree.
(*All rise.*)

W. M.—Bro *J. W.*, what is the con-
stant care of every *F. C. Freemason*?

J. W.—To prove the Lodge close
T...d.

W. M.—(*To J. W.*) Direct that duty
to be done.

J. W.—Bro. *I. G.* prove the Lodge
close T...d.

(*The I. G. gives, and being an-
swered by the T., he takes the Sp and, with
the Sn. of a F. C., says,*) Bro. *J. W.*, the
Lodge is close T...d.

J. W.—(*Giving the — **I** and Sn., says,*)
Worshipful Master, the Lodge is close
T...d.

W. M.—Bro. *S. W.*, the next care ?

S. W.—To see that the Brethren appear to order as Craftsmen.

W. M.—To order, Brethren, in the Second Degree.

(*The Brethren stand to order as F. Cs.*)

W. M.—Bro. J W., in this position what have you discovered?

J. W.—A S .d S ..l.

W. M.—Bro. S W., where is it situated?

S. W.—In the C e of the B...g.

W. M.—To whom does it allude?

J W.—The Grand Geometrician of the Universe.

W. M.—Then, Brethren, let us remember, that wherever we are, and whatever we do, He is with us, and His all seeing eye observes us, and whilst we continue to act in conformity with the principles of the Craft, let us not fail to discharge our duty to Him with fervency and zeal.

P. M.—So mote it be

W. M.—Bro. S. W., the labours of this Degree being ended, you have my command to close the Lodge. (*Gives the — with l. h.*)

S. W.—Brethren, in the name of the Grand Geometrician of the Universe, and by command of the W. M., I close this F. C. Lodge. (*Gives the —*)

(P. M. places b. p. of the c. under the s.)

J. W.—Happy have we met,
Happy may we part,
And happy meet again.

(Gives the —I, also the I. G. and T.)

*(The Brethren take their seats, and the
E. As. are admitted)*

END OF THE CEREMONY OF CLOSING THE
LODGE IN THE SECOND DEGREE.



Ceremony of Closing the Lodge Generally.

THE *W. M.* gives — **I**, followed by
the *S. and J. Ws.*

W. M.—Brethren, assist me to
close the Lodge. (*All rise.*)

W. M.—Bro. *J. W.*, what is the con-
stant care of every Mason?

J. W.—To prove the Lodge close
T...d.

W. M.—(*To J. W.*) Direct that duty
to be done.

J. W.—Bro. *I. G.*, prove the Lodge
close T...d.

(*I. G. gives, and being an-
swered by the T., he takes the Sp., and, with
the Sn. of an E. A., says,*) Bro. *J. W.*, the
Lodge is close T...d.

J. W.—(*Giving the — **I** and Sn., says,*)
Worshipful Master, the Lodge is close
T...d.

W. M.—Bro. S. W., the next care?

S. W.—To see that the Brethren appear to order as Masons.

W. M.—To order, Brethren, in the First Degree.

(The Brethren stand to order as E. As.)

W. M.—Bro. S. W., your constant place in the Lodge?

S. W.—In the W.

W. M.—*(To S. W.)* Why are you placed there?

S. W.—As the Sun sets in the W. to close the day, so the S. W. is placed in the W. to close the Lodge, by command of the W. M., after having seen that every Brother has had his due.

W. M.—Brn., before we close the Lodge, let us with all reverence and humility express our gratitude to the Great Architect of the Universe, for favours already received: may He continue to preserve the Order, by cementing and adorning it with every moral and social virtue.

P. M.—So mote it be.

W. M.—Bro. S. W., the labours of the evening being ended, you have my command to close the Lodge. *(Gives the — with l. h.)*

S. W.—Brethren, in the name of the Great Architect of the Universe, and by

22 *Closing the Lodge Generally.*

command of the W. M., I close the Lodge. (*Gives the — and lays down Cn.*)

J. W.—And it is closed accordingly, until the — day of —, emergencies excepted, of which due notice will be given. (*Gives the —, also the I. G. and T.*)

P. M.—(*Closes V. of S. L., takes one pace forward, and says,*) Brethren, nothing now remains but, according to ancient custom, to lock up our Ss. in a safe repository, uniting in the act F., F., F. (*He strikes his l. b. with his r. h. each time as he says these words, the Brn. doing likewise.*)

END OF CLOSING THE LODGE IN THE
FIRST DEGREE (GENERALLY).



Questions

WHICH MUST BE ANSWERED BY
CANDIDATES BEFORE PASSING

THE *Lodge being open in the First Degree, the W. M. thus proceeds*
—Brethren, Bro. A. B. is this evening a Can. to be passed to the Second Degree, but it is first requisite that he give proofs of proficiency in the former; I shall therefore proceed to put the necessary questions.

(The J. D. places the Can. at the left of the S. W., facing the W. M.)

W. M.—*(To Can.)* Where were you first prepared to be made a Mason?

CAN.—In my H.

W. M.—Where next?

CAN.—In a convenient room adjoining the Lodge.

W. M.—Describe the mode of your preparation.

CAN.—I was divested of m. and h. w.,

my r. a., l. b. and k. were made b., my r. h. was s. s., and a c. t. placed about my neck.

W. M.—Where were you made a Mason?

CAN.—In the body of a Lodge, just, perfect, and regular

W. M.—And when?

CAN — When the Sun was at its Meridian.

W M —In this country Freemasons' Lodges are usually held in the evening, how do you account for that, which at first view appears a paradox?

CAN —The earth constantly revolving on its axis in its orbit round the Sun, and Freemasonry being universally spread over its surface, it necessarily follows that the Sun must always be at its Meridian with respect to Freemasonry.

W. M.—What is Freemasonry?

CAN.—A peculiar system of morality, veiled in Allegory, and illustrated by Symbols.

W. M.—Name the grand principles on which the Order is founded.

CAN.—Brotherly Love, Relief, and Truth.

W. M.—Who are fit and proper persons to be made Masons?

CAN.—Just, upright, and free men, of

mature age, sound judgment, and strict morals.

W. M.—How do you know yourself to be a Mason?

CAN.—By the regularity of my initiation, repeated trials and approbations, and a willingness at all times to undergo an examination when properly called on.

W. M.—How do you demonstrate the proof of your being a Mason to others?

CAN.—By Sns, Ts., and the p...t Ps of my E

W. M.—These are the usual Questions I will put others if any Brother wishes me to do so

(J D conducts Can to right of W M)

W. M.—*(To Can)* Do you pledge your honour as a man, and your fidelity as a Mason, that you will steadily persevere through the Ceremony of being passed to the Degree of a F. C.?

CAN.—I do.

W. M.—Do you likewise pledge yourself, under the penalty of your obligation, that you will conceal what I shall now impart to you with the same strict caution as the other secrets in Masonry?

CAN.—I do.

W. M.—Then I will intrust you with a test of merit, which is a P. G. and P. W.

my r. a., l. b. and k. were made b., my r. h. was s. s., and a c. t. placed about my neck.

W. M.—Where were you made a Mason?

CAN.—In the body of a Lodge, just, perfect, and regular.

W. M.—And when?

CAN.—When the Sun was at its Meridian.

W. M.—In this country Freemasons' Lodges are usually held in the evening; how do you account for that, which at first view appears a paradox?

CAN.—The earth constantly revolving on its axis in its orbit round the Sun, and Freemasonry being universally spread over its surface, it necessarily follows that the Sun must always be at its Meridian with respect to Freemasonry.

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CAN.—By Sns., Ts., and the p...t Ps of my E.

W. M.—These are the usual Questions. I will put others if any Brother wishes me to do so.

(J. D. conducts Can. to right of W. M.)

W. M.—*(To Can)* Do you pledge your honour as a man, and your fidelity as a Mason, that you will steadily persevere through the Ceremony of being passed to the Degree of a F. C.?

CAN.—I do.

W. M.—Do you likewise pledge yourself, under the penalty of your obligation, that you will conceal what I shall now impart to you with the same strict caution as the other secrets in Masonry?

CAN.—I do.

W. M.—Then I will intrust you with a test of merit, which is a P. G. and P. W.

leading to the Degree to which you seek to be admitted. The P. G. is given by a distinct of the between the, &c. This P. G. demands a P. W., which is

CAN.—.....

W. M.—(*Resumes to Can*) denotes, and is usually depicted in our Lodges by an E. of C. near to a F. of W. You must be particularly careful to remember this word, as without it you cannot gain admission into a Lodge in a superior degree. Pass .. .

(*The J. D. takes the Can by the right hand to the left of the S. W., and directs him to salute the W. M. as a M. He then retires to be prepared, and in the interval the Lodge is opened in the Second Degree.*)

[*Here follows the Ceremony of Passing to the Second Degree.*]



Questions

WHICH MUST BE ANSWERED BY THE
CANDIDATES BEFORE RAISING

THE *Lodge being open in the Second Degree, the W. M. thus proceeds:*

—Brethren, Bro. A. B. is this evening a Candidate to be raised to the Third Degree, but it is first requisite that he give proofs of proficiency in the Second; I shall therefore proceed to put the necessary questions.

(The S. D. places the Can. at the left of the S. W., facing the W. M.)

W. M.—*(To Can.)* How were you prepared to be passed to the Second Degree?

CAN.—In a manner somewhat similar to the former; save that in this Degree I was not h. w., my l. a., b., and r. k. were made b., and my l. h. was s. s.

W. M.—On what were you admitted?

CAN.—The S.

W. M.—What is a S.?

CAN.—An angle of 90 degrees, or the fourth part of a circle.

W. M.—What are the peculiar objects of research in this Degree?

CAN.—The hidden mysteries of nature and science.

W. M.—As it is the hope of reward that sweetens labour, where did our ancient brethren go to receive their wages?

CAN.—Into the middle chamber of King Solomon's Temple.

W. M.—How did they receive them?

CAN.—Without scruple or diffidence.

W. M.—Why in this peculiar manner?

CAN.—Without scruple, well knowing they were justly entitled to them; and without diffidence, from the great reliance they placed on the integrity of their employers in those days.

W. M.—What were the names of the two G. Ps. which were placed at the P. or E. of K. S. T.?

CAN.—That on the was called, and that on the,

W. M.—What are their separate and conjoint significations?

CAN.—The former denotes in, the latter to, and when conjoined,

for God said, In I will this mine house to stand firm for ever.*

W. M.—These are the usual Questions. I will put others if any Brother wishes me to do so.

(*S. D. conducts Can. to right of W. M.*)

W. M.—(*To Can*) Do you pledge your honour as a man, and your fidelity as a Craftsman, that you will steadily persevere through the Ceremony of being raised to the Sublime Degree of a M. M.?

CAN.—I do.

W. M.—Do you likewise pledge yourself, under the penalty of both your Obligations, that you will conceal what I shall now impart to you with the same strict caution as the other secrets in Masonry?

CAN.—I do.

W. M.—Then I will intrust you with a test of merit, which is a P. G. and P. W., leading to the Degree to which you seek to be admitted. The P. G. is given by a distinct of the between the and, &c. This P. G. demands a P. W. which is

CAN.—.....

W. M.—(*Resumes to Can.*) was

* See footnote at page 79.

the first A. in Ms. The import of the W. is You must be particularly careful to remember this W., as without it you cannot gain admission into a Lodge in a superior Degree. Pass,

(The S. D. takes the Can. by the right hand to the left of the S. W., and directs him to salute the W. M. as a F. C., first as an E. A. He then retires to be prepared, and in the interval the Lodge is opened in the Third Degree.)

[Here follows the Ceremony of Raising to the Third Degree.]



Ceremony of Initiation.

THE Brethren being assembled, the W. M. opens the Lodge in the First Degree, and the Minutes of the previous Lodge are read and put for confirmation (which must at all times be done in the First Degree, and no other). The Can. having been regularly proposed in open L., at a previous meeting, is now balloted for, the result being favourable, the I. G. tells T. to prepare the Can. When ready, the T. gives the report, the I. G. advances to the J. W. with the Sn., and says, Bro J. W., there is a report. The J. W. rises, gives the — and Sn., and says, W. M., there is a report.

W. M.—Bro J. W., inquire who wants admission.

J. W.—(Resuming his seat.) Bro. I. G., see who wants admission.

(The I. G. opens the door and says,)

I. G.—(To Tyler.) Whom have you there?

TYLER.—(To I. G.) Mr A. B., a poor

Candidate in a state of d...s, who has been well and worthily recommended, regularly proposed and approved in open Lodge, and now comes of his own free will and accord, properly prepared, humbly soliciting to be admitted to the mysteries and privileges of Freemasonry.

I. G.—(*To T.*) How does he hope to obtain those privileges?

T.—By the help of God, being free and of good report.

I. G.—(*To T.*) Halt, while I report to the W. Master

(*The I. G. closes the door, advances with the Sp and Sn., and says,*)

I. G.—(*To W. M.*) W. M., Mr. A. B., &c. (*Same report as the T.*)

W. M.—(*To I. G.*) How does he hope to obtain those privileges?

I. G.—By the help of God, being free and of good report.

W. M.—The tongue of good report has already been heard in his favour; do you, Bro. I. G., vouch that he is properly prepared?

I. G.—I do, W. M. (*He has before seen he was.*)

W. M.—Then let him be admitted in due form. Bro. Deacons.

(*The Can. is met at the door by the I. G.,*

who applies the to his l b., the I G asks him if he feels anything, and after a reply in the affirmative, the I. G. raises his hand above his head, to show the W. M. that he has so applied it. The J. D then takes the right hand of the Can. with his left, and leads him before the kneeling stool near the left of the S. W)

W M—(To Can) Mr. A. B., as no person can be made a Mason unless he is free and of mature age, I demand of you, are you a free man and of the full age of twenty-one years?

CAN—I am.

W. M.—(To Can) Thus assured, I will thank you to k...l, while the blessing of Heaven is invoked on our proceedings. (—I)

(During the Prayer, the Ds join their w...s. over the head of the Can.)

PRAYER

Vouchsafe Thine aid, Almighty Father and Supreme Governor of the Universe, to our present convention, and grant that this Candidate for Freemasonry may so dedicate and devote his life to Thy service, as to become a true and faithful Brother among us. Endue him with a

competency of Thy Divine Wisdom, that, assisted by the secrets of our Masonic art, he may the better be enabled to unfold the beauties of true godliness, to the honour and glory of Thy Holy Name.

P. M.—So mote it be.

W. M.—(*To Can*) In all cases of difficulty and danger, in whom do you put your trust?

CAN —In God

W. M.—Right glad am I to find your faith so well founded: relying on such sure support, you may safely rise, and follow your leader, with a firm but humble confidence, for where the name of God is invoked, we trust no danger can ensue. (*Can. rises. W. M. and Brn resume seats.*)

W. M.—(**—**) The Brethren from the N., E., S., and W. will take notice that Mr. A. B. is about to pass in view before them, to show that he is the Can. properly prepared, and a fit and proper person to be made a Mason.

(*The S. D. resumes his seat. The J. D. takes the Can. by the right hand, and leads him up the N., past the W. M. in the E., round to the J. W. in the S., and with the Can's r. h. s. the J. W. t. times on the r. s.*)

J. W.—(*To J. D.*) Whom have you there?

J. D.—Mr. A. B., a poor, &c. (*Same report as at the door.*)

J. W.—How does he hope to obtain those privileges?

J. D.—By the help of God, being free and of good report.

J. W.—(*Rises, takes the r. h. of the Can., and says,*) Enter, free and of good report.

(*The J. D. takes him to the r. t. of the S. W., who passes him through the same examination, he is then delivered to the other side of the S. W., and his r. h. placed in the S. W.'s l.*)

S. W.—(*Rises, with the Sn., and says,*)

W. M., I present to you Mr. A. B., a Can. properly prepared to be made a Mason.

W. M.—Bro. S. W., your presentation shall be attended to, for which purpose I shall address a few questions to the Candidate, which I trust he will answer with candour.

W. M.—(*To Can.*) Do you seriously declare on your honour, that, unbiassed by the improper solicitation of friends against your own inclination, and uninfluenced by mercenary or other unworthy motive, you freely and voluntarily offer yourself a Can. for the mysteries and privileges of Freemasonry?

CAN.—I do.

W. M.—Do you likewise pledge yourself that you are prompted to solicit those privileges by a favourable opinion pre-conceived of the Institution, a general desire of knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow-creatures?

CAN.—I do.

W. M.—Do you further seriously declare on your honour, that, avoiding fear on the one hand, and rashness on the other, you will steadily persevere through the ceremony of your initiation, and, if once admitted, you will afterwards act and abide by the ancient usages and established customs of the Order?

CAN.—I do.

W. M.—Bro. S. W., you will direct the J. D. to instruct the Can. to advance to the P. in due form.

S. W.—Bro. J. D., it is the W. Master's command that you instruct the Can. to advance to the P. in due form.

(The J. D., after leading the Can. to within about a yard of the W. M., directs him to take a short with his l. f., bringing the h. together in form of a S., take another a little longer h. to h. as before, another still longer h. together as before, the J. D. taking care that he is within such

a convenient distance of the P. as to be enabled to k...l before it without any other moving of the f.)

W. M.—(*To Can*) It is my duty to inform you that Masonry is free, and requires a perfect freedom of inclination in every Can for its mysteries, it is founded on the purest principles of piety and virtue; it possesses great and invaluable privileges, and in order to secure those privileges to worthy men, and we trust to worthy men alone, vows of fidelity are required, but let me assure you, that in those vows there is nothing incompatible with your civil, moral, or religious duties; are you therefore willing to take a S. O., founded on the principles I have stated, to keep inviolate the secrets and mysteries of the Order?

CAN.—I am.

W. M.—Then you will k. on your l. k., your r. f. formed in a S., give me your n. h., which I place on the V. of the S. L., while your l. will be employed in supporting these one presented to your n. l. b.

(*W. M. gives —I, repeated by Ws. Brn. rise & stand to O. as E. As. Ds. crosswands.*)

W. M.—(*To Can.*) Repeat your name at length, and say after me:

OBLIGATION.

I, A. B., in the presence of the Great Architect of the Universe, and of this worthy, worshipful, and warranted Lodge of Free and Accepted Masons, regularly assembled and properly dedicated, of my own free will and accord, do hereby and hereon sincerely and solemnly promise and swear, that I will always heale, conceal, and never reveal any part or parts, point or points, of the secrets or mysteries of or belonging to Free and Accepted Masons in Masonry, which may heretofore have been known by me, or shall now, or at any future period, be communicated to me, unless it be to a true and lawful Brother, or Brothers, and not even to him or them until after due trial, strict examination, or sure information from a well-known Brother that he or they are worthy of that confidence, or in the body of a just, perfect, and regular Lodge of ancient Freemasons. I further solemnly promise that I will not write those secrets, indite, carve, mark, engrave, or otherwise them delineate, or cause or suffer it to be so done by others, if in my

power to prevent it, on anything movable or immovable under the canopy of heaven, whereby or whereon any letter, character, or figure, or the least trace of a letter, character, or figure, may become legible, or intelligible to myself or any one in the world, so that our secret arts and hidden mysteries may improperly become known through my unworthiness. These several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty on the violation of any of them, than that of having, &c., or the more effective punishment of being branded as a wilfully perjured individual, void of all moral worth, and totally unfit to be received into this worshipful Lodge, or any other warranted Lodge, or society of men who prize honour and virtue above the external advantages of rank and fortune. So help me God, and keep me steadfast in this my G. and S. O. of an E. A. Freemason.

W. M.—What you have repeated may be considered but a serious promise; as a pledge of your fidelity, and to render it a S. O., you will s... it with your l... on the V. of the S. L.

W. M.—Having been kept for a con-

siderable time in a state of d...s, what in your present situation is the predominant wish of your heart?

CAN.—.....

W. M.—Bro J D., let that blessing be restored to the Can

(The W. M. takes his G. and at the proper time the Brethren simultaneously c.. their h s, the J D at that moment restoring the The J D should gently lay his hand on the head of the Can. to prevent him from seeing any other object than the V. of the S L.

W. M.—Having been restored to the blessing of material, let me point out to your attention what we consider the three great, though emblematical, Ls. in Freemasonry: they are, the V. of the S. L., the S., and Cs., the S Ws. are to govern our faith, the S. to regulate our actions, and the Cs. to keep us in due bounds with all mankind, particularly our Brethren in Freemasonry.

W. M.—*(Takes the Candidate by the r. h., and says,)* Rise, newly obligated Brother among Masons.

[The Brethren resume their seats.]

(The Can is placed at the right of the W. M.)

W. M.—You are now enabled to discover the three l...r Ls. ; they are situated E., S., and W., and are meant to represent the Sun, Moon, and Master of the Lodge ; the Sun to rule the day, the Moon to govern the night, and the M. to rule and direct his Lodge.

W. M.—(*Continues.*) Bro. A. B., by your meek and candid behaviour this evening, you have escaped two great dangers, but there is a third which will await you until the latest period of your existence. The dangers you have escaped are those of ... and ..., for on your entrance into the Lodge this P. was presented to your n. l. b., so that had you rashly attempted to rush forward, you would have been accessory to your own D. by ... ; whilst the Brother who held it, would have remained firm, and done his duty. There was likewise this C T. with a r. n. about your n., which would have rendered any attempt at retreat equally fatal ; but the danger which will await you until your latest hour is the penalty of your O., of having, &c. should you im... disclose the Ss. of Masonry.

W. M.—Having taken the G. and S. O. of a Mason, I am now permitted to inform you that there are several

Degrees in Freemasonry, and peculiar Ss. restricted to each ; these, however, are not communicated indiscriminately, but are conferred on candidates according to merit and abilities. I shall, therefore, proceed to intrust you with the Ss. of this Degree, or those marks by which we are known to each other, and distinguished from the rest of the world ; but must premise for your general information that all Ss., Ls., and Pdrs. are true and proper Sns. to know a Mason by ; you are therefore expected to stand perfectly erect, your feet formed in a S. ; your body being thus considered an emblem of your mind, and your feet of the rectitude of your actions. (*Done.*)

W. M.—You will now take a s... p... towards me with your l. f., bringing the r. h. into its h. ; that is the f. r. s. in Fmy., and it is in this position that the S. of the Deg. are communicated : they consist of a Sn., T., and W. (*W. M. rises.*) Place your ... in this position, &c. The S. is given by, &c. ; this is in allusion to the P. of your O., implying that as a man of honour, and a Mason, you would rather have, &c. ; the G. or T. is given by a distinct of the on the, this when regularly given and received serves

to distinguish a Bro. by night as well as by day ; this G. or T. demands a W., a W. highly prized amongst Masons, as a guard to their privileges : too much caution, therefore, cannot be observed in communicating it ; it should never be given at length, but always by, &c. ; to enable you to do which I must first tell you what that W. is ; it is (*spells it*) : as in the course of the ceremony you will be called on for this W., the J. D. will now dictate the answers you are to give.

W. M.—(*Gives the G., and asks,*) What is this ?

J. D.—(*Instructing Can.*) The G. or T. of an E. A. Freemason. (*Can. repeats.*)

W. M.—What does it demand ?

J. D.—A W. (*Can. repeats.*)

W. M.—Give me that W.

J. D.—At my initiation I was taught to be cautious ; I will l. or h. it with you. (*Can. repeats.*)

W. M.—Which you please, and begin.

(*The examination is gone through.*)

W. M.—This W. is derived from the l. h. p. at the p. or e. of K. S. T., so named after....., the G. G. of D., a P. and R. in l. ; the import of the W. is in.....

W. M.—(*Takes the Can. by the hand, and says,*) Pass,

J. D.—(*Takes the Can. by the r. h. to the J. W., and says, with the Sn.,*) Bro. J. W., I present to you Bro. A. B., on his initiation.

J. W.—I will thank Bro. A. B. to advance to me as a Mason.

(*The J. D. instructs him how to advance, with the S. and S.*)

J. W.—Have you anything to communicate?

CAN.—I have.

(*The J. W. rises, and Can. gives G.*)

J. W.—What is this?

CAN.—The G. or T. of an E. A. F. M.

J. W.—What does it demand?

CAN.—A W.

J. W.—Give me that W.

CAN.—At my initiation I was taught to be cautious; I will l... or h... it with you.

J. W.—Which you please, and begin.

(*The examination is gone through.*)

J. W.—Pass,

(*The Can. is then conducted to the S. W., who examines him as follows:—*)

J. D.—(*Takes Can. by the r. h. to the S. W., and says, with the Sn.,*) Bro. S. W.,

I present to you Bro. A. B., on his initiation.

S. W.—I will thank Bro. A. B. to advance to me as a Mason. (*Takes Sp.*)

S. W.—(*To Can.*) What is that?

CAN.—The first R. Sp in Fmy.

S. W.—Do you bring anything else?

CAN.—I do. (*Gives the Sn.*)

S. W.—What is that?

CAN.—The Sn. of an E. A. F. M.

S. W.—To what does it allude?

CAN.—The P. of my O., implying, that as a man of honour, and a Mason, I would rather, &c., than imp... dis... the Ss. intrusted to me.

S. W.—Have you anything to communicate?

CAN.—I have.

(*The S. W. rises, and Can. gives G.*)

S. W.—What is this?

CAN.—The G. or T. of an E. A. F. M.

S. W.—What does it demand?

CAN.—A W.

S. W.—Give me that W.

CAN.—At my initiation I was taught to be cautious; I will l. or h. it with you.

S. W.—Which you please, and begin. (*Done.*)

S. W.—Whence is this W. derived?

CAN.—From the l. h. p. at the p. or e.

of K. S. T., so named after, the G. G. of D., a P. and R. in I.

S. W.—The import of the W. ?

CAN.—In

S. W.—Pass,

(*The J. D. conducts the Can. to l. of S. W., and places his r. h. in S. W.'s l.*)

S. W.—(*Gives the Sn., and says,*) W. M., I present to you Bro. A. B., on his initiation, for some mark of your favour.

W. M.—Bro. S. W., I delegate you to invest him with the distinguishing badge of a Mason.

S. W.—(*To Can.*) Bro. A. B., by the W. Master's command, I invest you with the distinguishing badge of a Mason. It is more ancient than the Golden Fleece, or Roman Eagle, more honourable than the Garter, or any other order in existence, being the badge of innocence, and the bond of friendship. I strongly exhort you ever to wear and consider it as such ;* and further inform you, that if you never

* *The following is sometimes given, but it is not "Emulation" working:—*You will observe that this Apron is made from the skin of a Lamb, and as the Lamb has been from time immemorial the universally acknowledged emblem of purity and innocence, you will be thereby reminded of that purity of life and actions which should at all times

disgrace that badge (*the S. W. loudly strikes it, and all the Brn. s... their b...*), it will never disgrace you.

(*The J. D. now turns the face of the Can. towards the W. M., who delivers to him the following :—*)

ADDRESS.

W. M.—Let me add to the observations of the S. W., that you are never to put on that badge, should you be about to visit a Lodge in which there is a Bro. with whom you are at variance, or against whom you entertain animosity; in such cases, it is expected that you will invite him to withdraw, in order amicably to settle your differences, which being happily effected, you may then clothe yourselves, enter the L., and work with that love and harmony which should at all times characterise Freemasons. But if, unfor-

distinguish a F. M., and which is most essential to your gaining admission to that Grand Lodge above, where the blessed ever rest in eternal peace.

I trust you may live many years to wear that badge with pleasure to yourself, usefulness to the Craft, and honour to the Lodge in which you have been initiated, and let me further exhort you never to disgrace it, for you may be assured it will never disgrace you.

tunately, your differences be of such a nature as not to be so easily adjusted, it were better that one or both of you retire, than that the harmony of the Lodge should be disturbed by your presence.

W. M.—Bro. J. D., you will place our new-made Bro. at the N. E. part of the Lodge.

(The J. D. does so, and while the Can. is there the W. M. gives the following address.)



Address.

W. M.

IT is customary at the erection of all stately and superb edifices to lay the first or foundation stone at the N. E. corner of the building ; you, being newly admitted into Masonry, are placed at the N. E. part of the Lodge, figuratively to represent that stone ; and from the foundation laid this evening may you raise a superstructure perfect in its parts and honourable to the builder. You now stand to all external appearance a just and upright Mason, and I give it you in strong terms of recommendation ever to continue and act as such ; indeed, I shall immediately proceed to put your principles in some measure to the test, by calling upon you to exercise that virtue which may justly be denominated the distinguishing characteristic of a Freemason's heart—I mean Charity. I need

not here dilate on its excellencies ; no doubt it has often been felt and practised by you ; suffice it to say, it has the approbation of heaven and earth, and, like its sister Mercy, blesses him who gives as well as him who receives. In a society so widely extended as Freemasonry, the branches of which are spread over the four quarters of the globe, it cannot be denied that we have many members of rank and opulence, neither can it be concealed that among the thousands who range under its banners there are some who, perhaps from circumstances of unavoidable calamity and misfortune, are reduced to the lowest ebb of poverty and distress. On their behalf it is our usual custom to awaken the feelings of every new-made Bro., by such a claim on his charity as his circumstances in life may fairly warrant ; whatever, therefore, you feel disposed to give you will deposit with the J. D. ; it will be thankfully received, and faithfully applied.

(The J. D. appeals to the Can., who states he has been d.....d of everything v....l....e previously to entering the Lodge. The J. D. then asks if he would give were it in his power, to which the Can. replies in the affirmative ; the J. D. reports the same to the W. M. as follows :—)

J. D.—(*with Sn.*) W. M., our new-made Bro. affirms that he was d.....d of everything v....l...e previously to entering the Lodge, or he would give freely.

W. M.—(*To Can.*) I congratulate you on the honourable sentiments by which you are actuated, likewise on the inability which in the present instance precludes you from gratifying them; believe me, this trial was not made with a view to sport with your feelings; far be from us any such intention; it was done for three especial reasons—first, as I have already premised, to put your principles to the test; secondly, to evince to the Brethren that you had neither nor substance about you, for if you had, the ceremony of your initiation, thus far, must have been repeated; and, thirdly, as a warning to your own heart, that should you at any future period meet a Brother in distressed circumstances who might solicit your assistance, you will remember the peculiar moment you were received into Masonry, poor and p...y...s, and cheerfully embrace the opportunity of practising that virtue you have professed to admire.

(*The J. D. places the Can. in front of the W. M.*)

W. M.—I now present to you the work-

ing tools of an E. A. Freemason - they are the 24-in G. .e, the common G...l, and C. l. The 24-in G. e is to measure our work, the common G. l to knock off all superfluous knobs and excrescences, and the C. .l to further smooth and prepare the stone, and render it fit for the hands of the more expert workman. But as we are not all operative masons, but rather free and accepted, or speculative, we apply these tools to our morals. In this sense, the 24-in G...e represents the 24 hours of the day, part to be spent in prayer to Almighty God, part in labour and refreshment, and part in serving a friend or Brother in time of need, without detriment to ourselves or connections. The common G...l represents the force of conscience, which should keep down all vain and unbecoming thoughts which might obtrude during any of the afore-mentioned periods, so that our words and actions may ascend unpolluted to the throne of grace. The C...l points out to us the advantages of education, by which means alone we are rendered fit members of regularly organised society.

W. M.—As in the course of the evening you will be called on for certain fees for your initiation, it is proper you should

know by what authority we act. This is our charter or warrant (*opens and shows it*) from the Grand Lodge of England, which is for your inspection on this or any future evening, this is the book of Constitutions, and these are our By-laws (*exhibits the former and gives a copy of the latter*),* both of which I recommend to your serious perusal, as by one you will be instructed in the duties you owe to the Craft in general, and by the other, in those you owe to this Lodge in particular. You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return to the Lodge I shall call your attention to a charge, founded on the excellences of the Institution and the qualifications of its members †

(The J. D. takes the Can to the left of the S. W., and directs him to salute the W. M. on retiring.)

END OF THE CEREMONY OF INITIATION.

* It is desirable to present a copy of each to every Initiate

† The charge should be given to every Initiate, and never omitted.

Glory as the welfare of your fellow-creatures.

As a citizen of the world, I am to enjoin you to be exemplary in the discharge of your civil duties; by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws of any State which may, for a time, become the place of your residence, or afford you its protection; and above all, by never losing sight of the allegiance due to the sovereign of your native land, ever remembering that nature has implanted in your breast a sacred and indissoluble attachment towards that country whence you derived your birth and infant nurture.

As an individual, let me recommend the practice of every domestic as well as public virtue. Let Prudence direct you, Temperance chasten you, Fortitude support you, and Justice be the guide of all your actions. Be especially careful to maintain, in their fullest splendour, those truly Masonic ornaments which have already been amply illustrated: Benevolence and Charity.

Still, as a Freemason, there are other excellencies of character to which your

attention may be peculiarly and forcibly directed ; amongst the foremost of these are Secrecy, Fidelity, and Obedience. *Secrecy* consists in an inviolable adherence to the O. you have entered into, never improperly to disclose any of those Masonic secrets which have now been, or may at any future period be, intrusted to your keeping, and cautiously to avoid all occasions which may inadvertently lead you so to do. Your *Fidelity* must be exemplified by a strict observance of the constitutions of the Fraternity by adhering to the ancient Landmarks of the Order, by never attempting to extort, or otherwise unduly obtain, the secrets of a superior degree, and by refraining from recommending any one to a participation of our secrets, unless you have strong grounds to believe that by a similar fidelity he will ultimately reflect honour on your choice. Your *Obedience* must be proved by a strict observance of our laws and regulations, by prompt attention to all signs and summonses, by modest and correct demeanour in the Lodge, by abstaining from every topic of political or religious discussion, by a ready acquiescence in all votes and resolutions duly passed by a majority of the Brethren,

and by perfect submission to the Master and his Wardens, whilst acting in the discharge of their respective offices.

And as a last general recommendation, let me exhort you to dedicate yourself to such pursuits as may at once enable you to be respectable in life, useful to mankind, and an ornament to the society of which you have this day become a member. To study more especially such of the liberal arts and sciences as may lie within the compass of your attainment, and, without neglecting the ordinary duties of your station, to endeavour to make a daily advancement in Masonic knowledge

From the very commendable attention you appear to have given to this charge, I am led to hope you will duly appreciate the value of Freemasonry, and indelibly imprint on your heart the sacred dictates of Truth, of Honour, and of Virtue.

END OF THE CHARGE AFTER INITIATION.

Explanation of the First Tracing Board.

. NOTE —In the "Emulation" working, the Explanation of the First Tracing Board is recited only in the Lectures

THE usages and customs among Freemasons have ever borne a near affinity to those of the ancient Egyptians. Their philosophers, unwilling to expose their mysteries to vulgar eyes, couched their systems of learning and polity under signs and hieroglyphical figures, which were communicated to their chief priests or Magi alone, who were bound by solemn oath to conceal them. The system of Pythagoras was founded on a similar principle, as well as many others of more recent date. Masonry, however, is not only the most ancient but the most honourable Society that ever existed, as there is not a character or emblem here depicted, but serves to inculcate the principles of piety

and virtue among all its genuine professors. Let me first call your attention to the form of the Lodge, which is a parallelopipedon, in length from E. to W., in breadth between N. and S., in depth from the surface of the earth to the centre, and even as high as the heavens. The reason a Freemason's Lodge is described of this vast extent is to show the universality of the science; likewise, that a Mason's charity should know no bounds save those of prudence.

Our Lodges stand on holy ground, because the first Lodge was consecrated on account of three grand offerings thereon made, which met with Divine approbation. First, the ready compliance of Abraham with the will of God in not refusing to offer up his son Isaac as a burnt sacrifice, when it pleased the Almighty to substitute a more agreeable victim in his stead. Secondly, the many pious prayers and ejaculations of King David, which actually appeased the wrath of God, and stayed a pestilence which then raged among his people, owing to his inadvertently having had them numbered. Thirdly, the many thanksgivings, oblations, burnt sacrifices, and costly offerings which Solomon, King of Israel,

made at the completion, dedication, and consecration of the Temple at Jerusalem to God's service. Those three did then, do now, and I trust ever will, render the ground of Freemasonry holy.

Our Lodges are situated due E. and W., because all places of Divine worship, as well as Masons' regular, well-formed, constituted Lodges, are, or ought to be, so situated: for which we assign three Masonic reasons; 1st, the Sun, the Glory of the Lord, rises in the E. and sets in the W.; 2nd, Learning originated in the E., and thence spread its benign influence to the W.; the third, last, and grand reason,* which is too long to be entered upon now, is explained in the course of our Lectures, which I hope you will have many opportunities of hearing.

Our Lodges are supported by three great pillars. They are called Wisdom, Strength, and Beauty: Wisdom to contrive, Strength to support, and Beauty to adorn; Wisdom to conduct us in all our undertakings, Strength, to support us under all our difficulties, and Beauty to adorn the inward man. The Universe is the Temple of the Deity whom we serve; Wisdom,

* See Fourth Section of First Lecture.

Strength, and Beauty are about His throne as pillars of His works, for His Wisdom is infinite, His Strength omnipotent, and Beauty shines through the whole of the creation in symmetry and order. The Heavens He has stretched forth as a canopy; the earth He has planted as a footstool; He crowns His Temple with Stars as with a diadem, and with His hand He extends the power and glory. The Sun and Moon are messengers of His will, and all His law is concord. The three great Pillars supporting a F. Mason's L...e are emblematic of those Divine attributes, and further represent S. K. of I., H. K. of T., and H. A. S. K. of I. for his Wisdom in building, completing, and dedicating the Temple at Jerusalem to God's service; H. K. of T. for his Strength in supporting him with men and materials; and H. A. for his curious and masterly workmanship in beautifying and adorning the same. But as we have no noble orders of Architecture known by the names of Wisdom, Strength, and Beauty, we refer them to the three most celebrated, which are, the Ionic, Doric, and Corinthian.

The covering of a Freemason's Lodge is a celestial canopy of divers colours, even

the heavens. The way by which we, as Masons, hope to arrive there is by the assistance of a ladder, in Scripture called Jacob's ladder.* It is composed of many staves or rounds, which point out as many moral virtues, but three principal ones, which are, Faith, Hope, and Charity: Faith in the Great Architect of the Universe, Hope in salvation, and to be in Charity with all men. It reaches to the heavens, and rests on the V. of the S. L., because, by the doctrines contained in that Holy Book, we are taught to believe in the dispensation of Divine Providence, which belief strengthens our faith, and enables us to ascend the first step; this faith naturally creates in us a hope of becoming partakers of the blessed promises therein recorded, which Hope enables us to ascend the second step; but the third and last, being Charity, comprehends the whole, and the Mason who is possessed of this virtue in its most ample sense, may justly be deemed to have attained the summit of his profession; figuratively speaking, an ethereal mansion, veiled from mortal eyes by the starry firmament, emblematically depicted here by seven

* See Fourth Section of First Lecture.

stars, which have an allusion to as many regularly made Masons, without which number no L. is perfect, neither can any candidate be legally initiated into the Order.

The interior of a Freemason's Lodge is composed of Ornaments, Furniture, and Jewels. The ornaments of the Lodge are the Mosaic pavement, the Blazing Star, and the Indented or Tesselated Border, the Mosaic pavement is the beautiful flooring of the Lodge, the Blazing Star the glory in the centre, and the Indented or Tesselated Border the skirtwork round the same. The Mosaic pavement may justly be deemed the beautiful flooring of a Freemason's L.. e, by reason of its being variegated and chequered. This points out the diversity of objects which decorate and adorn the creation, the animate as well as the inanimate parts thereof. The Blazing Star, or glory in the centre, refers us to the Sun, which enlightens the earth, and by its benign influence dispenses its blessings to mankind in general. The Indented or Tesselated Border refers us to the Planets, which in their various revolutions form a beautiful border or skirtwork round that grand luminary, the Sun, as the other does round that of a F. Mason's L...e.

The furniture of the Lodge consists of the V. of the S. L., the Cs., and S.; the S Ws. are to rule and govern our faith on them we O. our Candidates for Free masonry; so are the Cs. and S, when united, to regulate our lives and actions The Sacred Volume is derived from God to man in general, the Cs belong to the Grand Master in particular, and the S to the whole Craft.

The Jewels of the Lodge are three movable and three immovable The movable Jewels are the S, L, and P. R. Among operative Masons the S is to try, and adjust rectangular corners of buildings, and assist in bringing rude matter into due form; the L. to lay levels and prove horizontals, and the P. R. to try, and adjust uprights, while fixing them on their proper bases. Among Free and Accepted Masons, the S. teaches morality, the L. equality, and the P. R. justness and uprightness of life and actions They are called movable Jewels, because they are worn by the Master and his Wardens, and are transferable to their successors on nights of Installation. The Master is distinguished by the S, the Senior Warden by the L., and the Junior Warden by the P. R. The immovable Jewels are the

Tracing Board, and the Rough and Perfect Ashlars. The Tracing Board is for the Master to lay lines and draw designs on; the Rough Ashlar for the E. A. to work, mark, and indent on; and the Perfect Ashlar for the experienced Craftsman to try and adjust his jewels on. They are called immovable Jewels, because they lie open and immovable in the Lodge for the Brethren to moralise upon.

As the Tracing Board is for the Master to lay lines and draw designs on, the better to enable the Brethren to carry on the intended structure with regularity and propriety, so the V. of the S. L. may justly be deemed to be the spiritual Tracing Board of the Great Architect of the Universe, in which are laid down such Divine laws and moral plans, that were we conversant therein, and adherent thereto, would bring us to an ethereal mansion not made with hands, eternal in the Heavens. The Rough Ashlar is a stone, rough and unhewn as taken from the quarry, until by the industry and ingenuity of the workman, it is modelled, wrought into due form, and rendered fit for the intended structure; this represents man in his infant or primitive state, rough and unpolished as that stone, until, by the

kind care and attention of his parents or guardians, in giving him a liberal and virtuous education, his mind becomes cultivated, and he is thereby rendered a fit member of civilised society. The Perfect Ashlar is a stone of a true die or square, fit only to be tried by the S. and Cs. ; this represents man in the decline of years, after a regular well-spent life in acts of piety and virtue, which can no otherwise be tried and approved than by the S of God's Word and the Cs. of his own self-convincing conscience.

In all regular, well-formed, constituted Lodges, there is a point within a c...e round which the Brn. cannot err ; this c..... e is bounded between North and South by two grand parallel lines, one representing Moses, the other King Solomon ; on the upper part of this c.....e rests the V. of the S. L., supporting Jacob's ladder, the top of which reaches to the heavens ; and were we as conversant with that Holy Book, and as adherent to the doctrines therein contained, as those parallels were, it would bring us to Him who will not deceive us, neither will He suffer deception. In going round this c....e, we must necessarily touch on both those parallel

lines, likewise on the S. V. ; and while a Mason keeps himself thus circumscribed, he cannot err.

The word Lewis denotes strength, and is here depicted by certain pieces of metal dovetailed into a stone, forming a cramp, and when in combination with some of the mechanical powers, such as a system of pulleys, it enables the operative Mason to raise great weights to certain heights with little encumbrance, and to fix them on their proper bases. Lewis likewise denotes the son of a Mason ; his duty to his parents is to bear the heat and burden of the day, which they, by reason of their age, ought to be exempt from ; to assist them in time of need, and thereby render the close of their days happy and comfortable ; his privilege for so doing is that of being made a Mason before any other person, however dignified.

Pendent to the corners of the Lodge are four tassels, meant to remind us of the four cardinal virtues, namely : Temperance, Fortitude, Prudence, and Justice, the whole of which, tradition informs us, were constantly practised by a great majority of our ancient Brethren. The distinguishing characteristics of a good

Freemason are Virtue, Honour, and
Mercy, and may they ever be found in
a Mason's breast.

END OF THE EXPLANATION OF THE FIRST
TRACING BOARD.



Ceremony of Passing to the Second Degree.

THE Lodge is open in the First Degree, and the W. M. addresses the Brethren and examines the Candidate (see Questions before Passing, ante); he retires to be prepared, and the Lodge is then opened in the Second Degree. When the Candidate is ready, the T. gives the report, the I. G. advances towards the J. W. with the proper Sp. and Sn., and says, Bro. J. W., there is a report; the J. W. rises, gives the Sn. (no — **I**), and reports the same to the W. M.

W. M.—Bro. J. W., inquire who wants admission.

J. W.—(Resuming his seat.) Bro. I. G., see who wants admission.

(The I. G. opens the door, and says,)—

I. G.—(To Tyler.) Whom have you there?

TYLER.—(To I. G.) Bro. A. B., who has been regularly initiated into Free-

masonry, and has made such progress as he hopes will *recommend* him to be passed to the Degree of a F. C., for which ceremony he is properly prepared.

I. G.—(*To Tyler.*) How does he hope to obtain the privileges of the Second Degree?

TYLER.—(*To I. G.*) By the help of God, the assistance of the S., and the benefit of a P. W.

(*The I. G. demands of the Can. the P. G. and P. W., which he gives him. The I. G. closes the door, advances with Sp. and Sn., and says,*)—

I. G.—(*To W. M.*) W. M., Bro. A. B., who has been, &c. (*Same report as between T. and I. G.*)

W. M.—We acknowledge the *propriety* of the *aid* by which he seeks admission; do you, Bro. I. G., vouch that he is in possession of the P. W.?

I. G.—I do, W. M. (*Having received it from the Can.*)

W. M.—Then let him be admitted in due form. Bro. Deacons.

(*The Can. is met at the door by the I. G., who applies the to the Can.'s B., and then raises it above his head, that the W. M. may see he has so applied it. The S. D. then with his l. h. takes the r. h. of the*

Can., leads him to the left of the S. W., and directs him to advance as a Mason.)

W. M.—Let the Candidate k...l, while the blessing of Heaven is invoked on what we are about to do (—X).

PRAYER.

We supplicate the continuance of Thine aid, O merciful Lord, on behalf of ourselves and him who k...s before Thee ; may the work begun in Thy name be continued to Thy Glory, and evermore established in us, by obedience to Thy precepts.

P. M.—So mote it be.

W. M.—Let the Can. rise.

(The S. D. takes Can. by the right hand, and leads him once round the Lodge, as follows :—He directs him to salute the W. M. as a Mason, and to advance to the J. W. as such, showing the Sn. and communicating the T. and W. The J. W. says,)—

J. W.—*(To Can.)* Have you anything to communicate ?

CAN.—I have.

(The J. W. rises, and Can. gives G.)

J. W.—What is this ?

CAN.—The G. or T. of an E. A. F. M.

J. W.—What does it demand ?


CAN.—A W.

J. W.—Give me that word freely and at length.

CAN.—.....

J. W.—Pass, ...

(The Can. then salutes the S. W. as a Mason, and is taken to his left side.)

W. M.—(—, followed by S. and J. Ws.) The Brethren will take notice that Bro. A. B., who has been regularly initiated into Freemasonry, is about to pass in view before them, to show that he is the Can. properly prepared to be passed to the Degree of a F. C.

(The Can. is again led round; he salutes the W. M. and J. W. as a Mason, and advances to the S. W. as such, showing the Sn. and communicating the P. G. and P. W. he received from the W. M. previously to leaving the Lodge. The S. W. says.)—

S. W.—Have you anything to communicate?

CAN.—I have.

(The S. W. rises, and Can. gives P. G.)

S. W.—What is this?

CAN.—The P. G. leading from the First to the Second Degree.

S. W.—What does this P. G. demand?

CAN.—A P. W.

S. W.—Give me that P. W.

CAN.—.....

S. W.—What does denote?

CAN.—.....

S. W.—How is it usually depicted in our Lodges?

CAN.—By an E. of C. near to a F. of W.

S. W.—Pass,

(The S. D. conducts him to the left side of the S. W., who takes him by the r. h. and presents him to the W. M., as follows:—)

S. W.—*(Rises, and gives the Sn.)* W. M., I present to you Bro. A. B., a Can. properly prepared to be passed to the Second Degree.

W. M.—Bro. S. W., you will direct the S. D. to instruct the Can. to advance to the E. in due form.

S. W.—Bro. S. D., it is the W. Master's command that you instruct the Can. to advance to the E. in due form.

(The S. D. instructs the Can. The method of advancing from W. to E. in this degree is by , as if a ; placing l. f. pointing to the J. W. and r. f. to the S. W., and commencing with the l. f.)

W. M.—*(To Can.)* As in every case the Degrees in Freemasonry are to be kept separate and distinct, another O. will now be required of you, in many respects

similar to the former ; are you willing to take it ?

CAN.—I am.

W. M.—Then you will k. on your r. k., your l. f. formed in a S., place your r. h. on the V. of the S. L., while your l. a. will be supported in the angle of the

(*W. M. gives —I, repeated by Ws. Brn. rise with the Sn. of F. Ds. cross wands.*)

W. M.—(*To Can.*) Repeat your name at length, and say after me :

OBLIGATION.

I, A. B., in the presence of the Grand Geometrician of the Universe, and of this worthy and worshipful Lodge of Fellow-Craft Freemasons, regularly held, assembled, and properly dedicated, of my own free will and accord, do hereby and hereon solemnly promise and swear, that I will always hele, conceal, and never improperly reveal any or either of the Ss. or mysteries of or belonging to the Second Degree in Freemasonry, denominated the F. Craft's, to him who is but an E. A., any more than I would either of them to the uninstructed and popular world who are not Masons. I further solemnly pledge myself to act as a true and faithful

craftsman, answer Ss., obey Ss., and maintain the principles inculcated in the former Degree; these several points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, than that of, &c. So help me, Almighty God, and keep me steadfast in this my S. O. of a F. C. Freemason.

(The J. D. removes the)

W. M.—*(Continues.)* As a pledge of your fidelity, and to render this a S. O., which might otherwise be considered but a serious promise, you will seal it with your l. t. on the V. of the S. L. *(Done.)*

Your progress in Masonry is marked by the position of the S. and Cs. When you were made an E. A. b. p. were hid; in this Degree o... is disclosed, implying that you are now in the midway of Freemasonry, superior to an E. A., but inferior to that to which I trust you will hereafter attain. *(Takes him by the r. h.)* Rise, newly O. Fellow-Craft Freemason.

Having taken the S. O. of a F.-C., I shall proceed to intrust you with the Ss. of the Degree. You will therefore advance to me as at your initiation *(which he does)*; you will now take another S.

P. towards me with your l. f., bringing the r. h. into its h. as before; that is the s. r. s. in Fmy., and it is in this position that the Ss. of the Degree are communicated. They consist, as in the former instance, of a S., T., and W., with this difference, that in this Degree the S. is of a t e-f...d nature. (*W. M. rises.*) The first part of the t...e-f...d S. is called the S. of F., and is given by, &c., emblematically to shield the repository of your Ss. from the attacks of the insidious. The second part is called the H. S., or S. of P., and is given by, &c. This took its rise at the time that J. fought the battles of the Lord, when it was in this he prayed fervently to the Almighty to continue the light of day, that he might complete the overthrow of his enemies.* The third part is the P. S., and is given by, &c. ; this is in allusion

* Another reading (not "Emulation") is:— This is said to have been the S. used by J. when fighting the battles of the Lord "in the going down to Beth-horon." In this position he spake those memorable words, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.—See *Joshua, chap. x., verses 11-13.*

to the P. of your O., implying that as a man of honour, and a F. C. F. M., you would rather, &c., than improperly disclose the Ss. intrusted to you. The G. or T. is given by a distinct, &c.; this G. or T. demands a W., a W. to be given with the same strict caution as that in the former Degree; that is to say, never at length, but always by, &c.; to enable you to do which, I must tell you that the W. is (*spells it*); as in the course of the ceremony you will be called on for this W., the S. D. will now dictate the answers you are to give.

W. M.—What is this?

S. D.—(*Instructing Can.*) The G. or T. of a F. C. F. M. (*Can. repeats.*)

W. M.—What does it demand?

S. D.—A W. (*Can. repeats.*)

W. M.—Give me that W.

S. D.—I was taught to be cautious in this Degree as well as in the former. I will l. or h. it with you. (*Can. repeats.*)

W. M.—Which you please, and begin. (*Done.*)

W. M.—(*Continues.*) This W. is derived from the r. h. p. at the p. or e. of K. S. T., so named after, the A. H. P., who officiated at its dedication; the

import of the W. is to, and when conjoined with that in the former Degree,, for God said, In . . . I will this mine house to stand firm for ever.* Pass,

(The Can. is taken to the J. W., and presented.)

S. D.—*(With Sn.)* Bro. J. W., I present to you Bro. A. B., on his being passed to the Second Degree.

J. W.—I will thank Bro. A. B. to advance to me as a F. C.

(S. D. instructs him how to advance with Sp. and Sn.)

J. W.—Have you anything to communicate?

CAN.—I have. *(The J. W. rises, and Can. gives G.)*

J. W.—What is this?

CAN.—*(Instructed by S. D.)* The G. or T. of a F. C. F. M.

J. W.—What does it demand?

CAN.—A W.

J. W.—Give me that W.

* The above is "Fmulation" working; but as a passage of Scripture is not to be found exactly in support of the reading given, it might be as well to omit what purports to be an extract from Scripture—"For God said," &c.

CAN.—I was taught to be cautious in this Degree as well as in the former. I will l. or h. it with you.

J. W.—Which you please, and begin.
(*Done.*)

J. W.—Pass,

(*The Can. is then conducted to the S. W. and presented similarly.*)

S. W.—I will thank Bro. A. B. to advance to me as a F. C., first as an E. A.

(*Can. takes Sp.*)

S. W.—What is that?

CAN.—(*Instructed by S. D.*) The S. R. Sp. in F. M.

S. W.—Do you bring anything else?

CAN.—I do. (*Gives Sn. of F.*)

S. W.—What is that?

CAN.—The Sn. of F., emblematically to shield the repository of my Ss. from the attacks of the insidious.

S. W.—Do you bring anything else?

CAN.—I do. (*Gives H. Sn., or Sn. of P.*)

S. W.—What is that?

CAN.—The H. Sn., or Sn. of P.

S. W.—When did it take its rise?

CAN.—At the time that J. fought the b...s of the L., when, &c.*

S. W.—Do you bring anything else?

* See footnote at page 77.

CAN.—I do. (*Gives P. Sn.*)

S. W.—What is that?

CAN.—The P. Sn.

S. W.—To what does it allude?

CAN.—The P. of my O., implying that as a man of honour, and a F. C. F. M., I would rather have, &c.

S. W.—Have you anything to communicate?

CAN.—I have.

(*The S. W. rises, and Can. gives G.*)

S. W.—What is this?

CAN.—The G. or T. of a F. C. F. M.

S. W.—What does it demand?

CAN.—A W.

S. W.—Give me that W.

CAN.—I was taught to be cautious in this Degree as well as in the former. I will l. or h. it with you.

S. W.—Which you please, and begin. (*Done.*)

S. W.—Whence is this W. derived?

CAN.—From the r.-h. p. at the p. or e. of K. S. T., so named after the A. H. P., who officiated at its dedication.

S. W.—The import of the W?

CAN.—To

S. W.—And what when conjoined with that in the former Degree?

CAN.—....., for God said, In

I will..... this mine house to stand firm for ever.*

S. W.—Pass,

(The Can. is taken to l. of S. W., who, rising with the Sn., takes him by the r. h., and presents him to the W. M. as follows:—)

S. W.—W. M., I present to you Bro. A. B., on his being passed to the Second Degree, for some further mark of your favour.

W. M.—Bro. S. W., I delegate you to invest him with the distinguishing badge of a F. C. Freemason.

S. W.—*(To Can.)* Bro. A. B., by the W. Master's command, I invest you with the distinguishing badge of a F. C. Freemason, to mark the progress you have made in the science.

W. M.—*(To Can.)* Let me add to what has been stated by the S. W., that the badge with which you have now been invested, points out that, as a Craftsman, you are expected to make the liberal arts and sciences your future study, that you may the better be enabled to discharge your duties as a Mason, and estimate the wonderful works of the Almighty.

* See footnote at page 79.

W. M.—Bro. S. D., you will place our Bro. at the S. E. part of the Lodge.

W. M.—(*To Can.*) Masonry being a progressive science, when you were made an E. A. you were placed at the N. E. part of the Lodge, to show that you were newly admitted ; you are now placed at the S. E. part, to mark the progress you have made in the science ; you now stand, to all external appearance, a just and upright F. C. Freemason, and I give it you in strong terms of recommendation ever to continue and act as such ; and as I trust the import of the former charge neither is, nor ever will be, effaced from your memory, I shall content myself with observing, that as in the previous Degree you made yourself acquainted with the principles of moral truth and virtue, you are now permitted to extend your researches into the hidden mysteries of nature and science.

(The Can. is now placed by the S. D. in front of the W. M.)

W. M.—(*To Can.*) I now present to you the working tools of a F. C. Freemason ; they are the S., L., and P. R. : the S. is to try, and adjust rectangular corners of buildings, and assist in bringing rude matter into due form ; the L. to lay

L...ls and prove horizontals; the P. R. to try, and adjust uprights, while fixing them on their proper bases. But as we are not all operative Masons, but rather free and accepted, or speculative, we apply these tools to our morals. In this sense, the S. teaches morality, the L. equality, and the P. R. justness and uprightness of life and actions.* Thus, by s...e conduct, l...l steps, and upright intentions, we hope to ascend to those

** Sometimes a longer explanation of the symbolic teaching of the working tools is given as follows, but it is only adopted in the "Emulation" working in the course of the Lectures. (See first Lecture, Fifth Section.)*

The S...e teaches us to regulate our lives and actions according to the Masonic line and rule, and to harmonize our conduct in this life, so as to render us acceptable to that Divine Being from whom all goodness springs, and to whom we must give an account of all our actions.

The L...l demonstrates that we are all sprung from the same stock, are partakers of the same nature, and sharers in the same hope; and although distinctions among men are necessary to preserve subordination, yet ought no eminence of situation make us to forget that we are Bros., for he who is placed on the lowest spoke of fortune's wheel is equally entitled to our regard, as a time will come—and the wisest of us knows not how soon—when all distinctions, save those of goodness and virtue, shall cease, and

immortal mansions, whence all goodness emanates.

W. M.—You are now at liberty to retire, in order to restore yourself to your personal comforts; and on your return to the Lodge, I shall call your at-

death, the great leveller of all human greatness, shall reduce us to the same state.

The infallible P. R., which like Jacob's ladder connects heaven and earth, is the criterion of rectitude and truth. It teaches us to walk justly and uprightly before God and man, neither turning to the right nor left from the paths of virtue. Not to be an enthusiast, persecutor, or slanderer of religion; neither bending towards avarice, injustice, malice, revenge, nor the envy and contempt of mankind, but giving up every selfish propensity which might injure others. To steer the bark of this life over the seas of passion, without quitting the helm of rectitude, is the highest perfection to which human nature can attain; and as the builder raises his column by the level and perpendicular, so ought every Mason to conduct himself towards this world, to observe a due medium between avarice and profusion, to hold the scales of justice with equal poise, to make his passions and prejudices coincide with the just line of his conduct, and in all his pursuits to have Eternity in view.

Thus, the S...e teaches morality, the L...l equality, and the P...R. justness and uprightness of life and actions.

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tion to an explanation of the Tracing Board.

(The S. D. takes Can. to the left of the S. W. and directs him to salute the W. M. as a F. C., first as an E. A., and then conducts him to the door.)

END OF THE CEREMONY OF PASSING TO
THE SECOND DEGREE.



Explanation of the Second Tracing Board.



WHEN the Temple at Jerusalem was completed by K. S., its costliness and splendour became objects of admiration to the surrounding nations, and its fame spread to the remotest parts of the then-known world. There was nothing, however, in connection with this magnificent structure more remarkable, or that more particularly struck the attention, than the two great pillars which were placed at the porchway or entrance. That on the ... was called, which denotes in; that on the ...,, which denotes to; and when conjoined for God said, In I will this mine house to stand firm for ever.* The height of those pillars was 17 cubits and a half each, their circumference 12, their diameter 4; they were formed hollow, the better to serve as

* See footnote on page 79.

archives to Masonry, for therein were deposited the constitutional rolls. Being formed hollow, the outer rim or shell was four inches or a hand's breadth in thickness. They were made of molten brass, and were cast in the plain of Jordan, in the clay ground between Succoth and Zeredathah, where King Solomon ordered those and all his holy vessels to be cast. The superintendent of the casting was H. A. Those pillars were adorned with two chapters, each 5 cubits high, the chapters were enriched with network, lily-work, and pomegranates: network, from the connection of its meshes, denotes unity; lily-work, from its whiteness, peace; and pomegranates, from the exuberance of their seed, denote plenty. There were two rows of pomegranates on each chapter, one hundred in a row. Those pillars were further adorned with two spherical balls, on which were delineated maps of the celestial and terrestrial globes, pointing out "Masonry universal." They were considered finished when the network or canopy was thrown over them.

They were set up as a memorial to the children of Israel of that miraculous pillar of fire and cloud, which had two wonderful effects: the fire gave light to the

Israelites during their escape from their Egyptian bondage, and the cloud proved darkness to Pharaoh and his followers when they attempted to overtake them. King Solomon ordered them to be placed at the entrance of the Temple, as the most proper and conspicuous situation for the children of Israel to have the happy deliverance of their forefathers continually before their eyes, in going to and returning from Divine worship.

At the building of K. S. Temple an immense number of Ms. were employed ; they consisted of E. As. and F. Cs. ; the E. As. received a weekly allowance of Corn, Wine, and Oil ; the F. Cs were paid their wages in specie, which they went to receive in the middle chamber of the Temple ; they got there by the p...h...y, or entrance on the south side. After our ancient Brn. had entered the porch, they arrived at the foot of the winding staircase, which led to the middle chamber. Their ascent was opposed by the J. W., who demanded of them the P. G. and P. W. leading from the First to the Second Degree.

The P. G. you are all in possession of, and the P. W., I daresay you recollect, is ; denotes ..., and is here

depicted by an E. of C. near to a F. of W.* The word dates its origin from the time that an army of Ephraimites crossed the river Jordan in a hostile manner against Jephtha, the renowned Gileaditish general; the reason they assigned for this unfriendly visit was, that

* *The following is sometimes given, but it is not "Emulation" working:—*

The word takes its rise from the following remarkable fact. When the C. of I. had repeatedly forsaken the laws of their forefathers, and long persisted in their idolatrous ways, the Almighty thought proper to afflict them with divers punishments; one of the most grievous of which was subjecting them to the inroads and oppressions of neighbouring Gentile nations. When, however, the people repented of their idolatry, and humbled themselves before the true God, He never failed to raise them up a champion and deliverer. There lived in Israel a man of repute whose name was Gilead, and who had many sons; but one in particular, called Jephtha, whom he had by a concubine. Gilead dying, and his sons being grown up, they expelled Jephtha from his father's house, saying: "Thinkest thou, who art but the son of a bond-woman, to inherit with us who are free born." Jephtha being thus treated in his native country, and being of a daring spirit, determined to try his fortune in a foreign one. He accordingly repaired to the land of Job, where by his great courage and skill he soon raised himself to be the leader of a small army, with which he made excursions into the enemy's country; frequently returning laden

they had not been called out to partake of the honours of the Ammonitish war, but their true aim was to partake of the rich spoils with which, in consequence of that war, Jephtha and his army were then laden. The Ephraimites had always been considered a clamorous and turbulent


with rich spoils. At that time the Ammonites made war with the Gileadites, invading them with a formidable army ; and not content with ravaging their country, they threatened to lay siege to the city of Gilead itself. The Gileadites, on their part, raised a numerous army to oppose them, but were in great distress for want of an experienced general to lead their troops to battle. In this extremity, they thought of their countryman Jephtha, the fame of whose military exploits had by that time reached them. A deputation of the Elders repaired to that chieftain, humbly soliciting him to take command of their army. Jephtha was much surprised at this reverse of fortune, and said to the Elders : "It was but the other day I was expelled my father's house, being deemed unworthy to inherit with the free born, but now in your distress you have recourse to me." Recollecting it was his native country and his brethren (although unworthy) who were in distress, he told the Elders that if they would consent to make him their Chief General or Governor for life, in case he returned victorious from the Ammonitish expedition, he would accept their offer. To this they readily assented, and Jephtha's title was soon afterwards ratified in the city of Gilead, in a full assembly of the Chiefs and Elders. Jephtha being thus vested

people, but then broke out into open violence, and after many severe taunts to the Gileadites in general, threatened to destroy their victorious commander and his house with fire. Jephtha, on his part, tried all lenient means to appease them, but finding these ineffectual, had

with full powers, reinforced the Gileaditish army with those veteran troops he had so successfully commanded; but being desirous, if possible, to spare the effusion of blood, he sent messages to the King of the Ammonites, requesting to know by what authority he invaded his country. That monarch haughtily answered, "That the country was not Jephtha's but his, for that the Israelites had taken it from his forefathers on their way from Egypt to Canaan, the land where the majority of the people then dwelt." Jephtha replied, "That it was not from the Ammonites, but the Amorites, the country had been taken, and that if the Law of conquest or prescription could give a people proper title to a territory, the Gileadites had an undoubted one, having been in possession of theirs for 300 years." The King of the Ammonites still continuing obstinate, Jephtha drew out his army in battle array, and marched against the invaders, who were totally defeated and put to flight with great slaughter. Following up their advantage, the Gileadites entered the enemy's territory, where their late ravages were severely retaliated by the plunder of twenty Ammonitish cities. On his return, Jephtha met with great molestation from his neighbours the Ephraimites, who had crossed the river Jordan in a hostile manner, &c.

recourse to rigorous ones ; he therefore drew out his army, gave the Ephraimites battle, defeated, and put them to flight, and to render his victory decisive, and secure himself from like molestation in future, he sent detachments of his army to secure the passages of the river Jordan, over which he knew the insurgents must of necessity attempt to go, in order to regain their own country, giving strict orders to his guards, that if a fugitive came that way, owning himself an Ephraimite, he should immediately be slain ; but if he prevaricated, or said nay, a test W. was to be put to him, to pronounce the W ; they, from a defect in aspiration, peculiar to their dialect, could not pronounce it properly, but called it, which small variation discovered their country, and cost them their lives ; and Scripture informs us that there fell on that day, on the field of battle and on the banks of the Jordan, forty and two thousand Ephraimites. And as was then a test W. to distinguish friend from foe, K. S. afterwards caused it to be adopted as a P. W. in a F. C.'s L., to prevent any unqualified person ascending the winding staircase which led to the middle chamber of the Temple.

After our ancient Brn. had given those convincing proofs to the J. W., he said, Pass,; they then passed up the winding staircase, consisting of 3, 5, 7, or more steps; 3 rule a Lodge, 5 hold a Lodge, 7 or more make it perfect; the 3 who rule a Lodge are the M. and his two Ws.; the 5 who hold a Lodge are the M., 2 Wardens, and 2 F. Cs.; the 7 who make it perfect are 2 E. As. added to the former five. 3 rule a Lodge, because there were but 3 Grand Masters who bore sway at the building of the first Temple at Jerusalem—viz., S. K. of I., H. K. of T., and H. A. 5 hold a Lodge, in allusion to the 5 noble Orders of Architecture—viz., the Tuscan, Doric, Ionic, Corinthian, and Composite; 7 or more make a perfect Lodge, because King Solomon was 7 years and upwards in building, completing, and dedicating the Temple at Jerusalem to God's service; they have likewise a further allusion to the 7 liberal arts and sciences—viz., G., R., L., A., G., M., and A. After our ancient Brn. had gained the summit of the winding staircase, they arrived at the door of the middle chamber, which they found open, but properly T...d against all under the Degree of a F. C. by the S. W., who

demand of them the Sn., T., and W. of a F. C. After they had given him those convincing proofs, he said, Pass ; they then passed into the middle chamber of the Temple, where they went to receive their wages, which they did without scruple or diffidence ; without scruple, well knowing they were justly entitled to them ; and without diffidence, from the great reliance they placed on the integrity of their employers in those days. When our ancient Brethren were in the middle chamber of the Temple, their attention was peculiarly drawn to certain Hebrew characters, which are here depicted by the letter G (—) , denoting God, the Grand Geometrician of the Universe, to whom we must all submit, and whom we ought humbly to adore.

END OF EXPLANATION OF THE SECOND
TRACING BOARD.



Charge after the Passing.

NOTE. — Not given in "Emulation" working.

W. M.—(*To Can.*)

HAVING advanced to the Second Degree, we congratulate you on your preferment. It is unnecessary to recapitulate the duties which as a Mason you are bound to discharge, or to enlarge on the necessity of a strict adherence to them, as your own experience must have established their value. Your behaviour and regular deportment have merited the honour which we have conferred; and in your new character it is expected that you will not only conform to the principles of the Order, but steadily persevere in the practice of every virtue. The study of the liberal Arts, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the Science of Geometry, which is established as the basis of our Art. As the solemnity of our Ceremonies requires a

serious deportment, you are to be particularly attentive to your behaviour in our assemblies; you are to preserve our ancient usages and customs sacred and inviolable, and induce others by your example to hold them in veneration. The laws and regulations of the Order you are strenuously to support and maintain. You are not to palliate or aggravate the offences of your Brethren; but in the decision of every trespass against our rules, judge with candour, admonish with friendship, and reprehend with mercy. As a Craftsman, in our private assemblies you may offer your opinions on such subjects as are introduced in the lecture, under the superintendence of an experienced Master, who will guard the Landmarks against encroachment. By this privilege you may improve your intellectual powers, qualify yourself to become a useful member of society, and, like a skilful Brother, strive to excel in what is good and great. You are duly to honour and obey all regular Signs and Summonses given and received. You are to encourage industry, and reward merit, supply the wants and relieve the necessities of Brethren and Fellows to the utmost of your power and ability, and on no account

to wrong them, or see them wronged, but timely to apprise them of approaching danger, and to view their interests as inseparable from your own. Such is the nature of your engagements as a Fellow-Craft, and these duties you are bound by the most sacred ties to observe.

END OF THE CHARGE AFTER THE PASSING



Ceremony of Raising to the Third Degree.

THE Lodge is open in the Second Degree, the W. M. addresses the Brethren and examines the Can. (see Questions before Raising, ante); he retires to be prepared, and the Lodge is then opened in the Third Degree. When the Can. is ready, the T gives the report, the I. G. advances towards the J. W. with the proper Sp and Sn, and says, Bro. J. W., there is a report; the J. W. rises, gives the Sn. (no — I), and reports the same to the W. M.

W. M.—Bro. J. W., inquire who wants admission.

J. W.—(Resuming his seat.) Bro. I. G., see who wants admission.

(The I. G. opens the door, and says,)—

I. G.—(To Tyler.) Whom have you there?

TYLER.—(To I. G.) Bro. A. B., who

has been regularly initiated into Freemasonry, passed to the Degree of a F. C., and has made such further progress as he hopes will *entitle* him to be raised to the sublime Degree of a M. M., for which ceremony he is properly prepared.

I. G.—(*To Tyler.*) How does he hope to obtain the privileges of the Third Degree?

TYLER.—(*To I. G.*) By the help of G., the united aid of the S. and Cs., and the benefit of a P. W.

(*The I. G. demands of the Can. the P. G. and P. W., which he gives him. The I. G. closes the door, advances with Sp. and Sn., and says,*)—

I. G.—(*To W. M.*) W. M., Bro. A. B., who has been, &c. (*Same report as between T. and I. G.*)

W. M.—We acknowledge the *powerful aid* by which he seeks admission; do you, Bro. I. G., vouch that he is in possession of the P. W.?

I. G.—I do, W. M. (*Having received it from the Can.*)

W. M.—Then let him be admitted in due form. Bro. Deacons.

(*The Can. is met at the door by the I. G., who applies the of the to b..... Bs. of the Can., and then raises them above his own head, to show that he has so applied them. The Deacons (the S. on the*

right side) then lead the Can. to the left of the S. W., and the S. D. directs him to advance as a F. C., first as an E. A.

W. M.—Let the Can. k...l, while the blessing of Heaven is invoked on what we are about to do (—X.)

PRAYER

Almighty and Eternal God! Architect and Ruler of the Universe, at whose creative fiat all things first were made, we, the frail creatures of Thy providence, humbly implore Thee to pour down on this convocation assembled in Thy Holy Name the continual dew of Thy blessing. Especially we beseech Thee to impart Thy grace to this Thy servant, who offers himself a Candidate to partake with us the mysterious s...s of a M. M. Endue him with such fortitude that in the hour of trial he fail not, but that, passing safely under Thy protection through the valley of the shadow of death, he may finally rise from the tomb of transgression, to shine as the stars for ever and ever.

P. M.—So mote it be.

W. M.—Let the Can. rise.

(The S. D., followed by the J. D., takes Can. by the r. h., leads him round the L.,

directs him to salute the W. M. as a M., advance to the J. W. as such, showing the Sn. and communicating the T. and W.)

J. W.—(To Can.) Have you anything to communicate?

CAN.—I have.

(The J. W. rises and Can. gives G.)

J. W.—What is this?

CAN.—The G. or T. of an E. A. F. M.

J. W.—What does it demand?

CAN.—A W.

J. W.—Give me that W., freely and at length?

CAN.—.....

J. W.—Pass,

(The Can. salutes the S. W. as a Mason, is taken to his left, and led round the Lodge a second time. The S. D. directs Can. to salute the W. M. and J. W. as a F. C., advance to the S. W. as such, showing the Sn. and communicating the T. and W. of that Degree.)

S. W.—Have you anything to communicate?

CAN.—I have.

(The S. W. rises, and Can. gives G.)

S. W.—What is this?

CAN.—The G. or T. of a F. C. F. M.

S. W.—What does it demand?


CAN.—A W.

S. W.—Give me that W., freely and at length.

CAN.—.....

S. W.—Pass,

(He is then brought round to the l...t of the S. W.)

W. M.—(—, followed by S. and J. Ws.) The Brethren will take notice that Bro. A. B., who has been regularly initiated into Freemasonry, and passed to the Degree of a F. C., is about to pass in view before them, to show that he is the Can. properly prepared to be raised to the sublime Degree of a M. M.

(Can. is taken round a third time, the S. D. directs him to salute the W. M. and J. W. as a F. C., advance to the S. W. as such, showing the Sn. and communicating the P. G. and P. W. he received from the W. M. previously to leaving the Lodge.)

S. W.—(To Can.) Have you anything to communicate?

CAN.—I have.

(The S. W. rises, and Can. gives P. G.)

S. W.—What is this?

CAN.—The P. G. leading from the Second to the Third Degree.

S. W.—What does this P. G. demand?

CAN.—A P. W.

S. W.—Give me that P. W.

CAN.—.....

S. W.—What was ?

CAN.—The first A. in M.

S. W.—The import of the W. ?

CAN.—W. P.

S. W.—Pass,

(The S. D. takes him to the left of the S. W., who rises, and, with the Sn., takes the r. h. of the Can., and presents him to the W. M., as follows :—)

S. W.—W. M., I present to you Bro. A. B., a Can. properly prepared to be raised to the Third Degree.

W. M.—Bro. S. W., you will direct the Deacons to instruct the Can. to advance to the E. by the proper Sps.

S. W.—Bro. Ds., it is the W. M.'s command that you instruct the Can. to advance to the E. by the proper Sps.

(The S. D. stands opposite the W. M., and informs Can. that the method of advancing from W. to E. in this Degree is by ; the first ... as if ... over a . . .)

S. D.—*(To Can.)* For your information I will go through them; you will then copy me. *(S. D. thereafter places Can. in position and instructs him in the Sps.)*

W. M.—*(To Can.)* It is but fair to inform you that a most serious trial of your fortitude and fidelity, and a

more S. O., await you. Are you prepared to meet them as you ought ?

CAN.—I am.

W. M.—Then you will k. on b. k., place b. h. on the V. of the S. L.—

(W. M. gives —, repeated by Ws. Brn. rise with the P. Sn. Ds. cross wands.)

W. M.—*(To Can.)* Repeat your name at length, and say after me :

OBLIGATION.

I, A. B., in the presence of the Most High, and of this worthy and worshipful Lodge of M. M., duly constituted, regularly assembled, and properly dedicated, of my own free will and accord, do hereby and hereon most solemnly promise and swear, that I will always hele, conceal, and never reveal any or either of the secrets or mysteries of or belonging to the Degree of a M. M. to any one in the world, unless it be to him or them to whom the same may justly and lawfully belong ; and not even to him or them, until after due trial, strict examination, or full conviction that he or they are worthy of that confidence, or in the body of a M. Mason's Lodge, duly opened on the C... I further solemnly pledge my-

self to adhere to the principles of the S. and Cs., answer and obey all lawful Sns. and Ss. sent to me from a M. M.'s Lodge if within the length of my C. T., and plead no excuse except sickness or the pressing emergencies of my own public or private avocations. I further solemnly engage myself to maintain and uphold the F. P. O. F. in act as well as in word ; that my H. given to a M. M. shall be a sure pledge of brotherhood ; that my F. shall travel through dangers and difficulties to unite with his in forming a column of mutual defence and support ; that the P. of my daily supplications shall remind me of his wants, and dispose my heart to succour his weakness and relieve his necessities, so far as may fairly be done without detriment to myself or connections ; that my B. shall be the sacred repository of his secrets when intrusted to my care—murder, treason, felony, and all other offences contrary to the laws of God, and the ordinances of the realm, being at all times most especially excepted ; and, finally, that I will maintain a M. M.'s honour, and carefully preserve it as my own ; I will not injure him myself, or knowingly suffer it to be done by others, if in my power to prevent it ; but,

on the contrary, will boldly repel the slanderer of his good name, and most strictly respect the chastity of those nearest and dearest to him, in the persons of his wife, his sister, and his child. All these points I solemnly swear to observe, without evasion, equivocation, or mental reservation of any kind, under no less a penalty, on the violation of any of them, than that of, &c. ; that no trace or remembrance of so vile a wretch may longer be found among men, particularly M. M. So help me the Most High, and keep me steadfast in this my S. O. of a M. M.

W. M.—(*To Can.*) As a pledge of your fidelity, and to render this binding as a S. O. for so long as you shall live, you will seal it with your l... t... on the V. of the S. L.

W. M.—(*To Can.*) Let me once more call your attention to the position of the S. and Cs. ; when you were made an E. A., b... p. were hid, in the Second Degree o... was disclosed, in this the whole is exhibited, implying that you are now at liberty to work with b... those p... in order to render the circle of your Masonic duties complete (*takes him by r. h.*). Rise, newly O. M. M.

The Exhortation.

W. M.

HAVING entered upon the S. O. of a M. M., you are now entitled to demand that last and greatest trial, by which alone you can be admitted to a participation of the Ss. of this Degree. But it is first my duty to call your attention to a retrospect of those Degrees in Freemasonry through which you have already passed, that you may the better be enabled to distinguish and appreciate the connection of our whole system, and the relative dependency of its several parts. Your admission among Masons in a state of helpless indigence, was an emblematical representation of the entrance of all men on this their mortal existence ; it inculcated the useful lessons of natural equality and mutual dependence ; it instructed you, in the active principles of universal beneficence and charity. to

seek the solace of your own distress, by extending relief and consolation to your fellow-creatures in the hour of their affliction ; above all, it taught you to bend with humility and resignation to the will of the Great Architect of the Universe ; to dedicate your heart, thus purified from every baneful and malignant passion, fitted only for the reception of truth and wisdom, to His glory and the welfare of your fellow-mortals.

Proceeding onwards, still guiding your progress by the principles of moral truth, you were led, in the Second Degree, to contemplate the intellectual faculty, and to trace it, from its development, through the paths of Heavenly science, even to the throne of God Himself. The secrets of nature and the principles of intellectual truth were then unveiled to your view. To your mind, thus modelled by virtue and science, nature, however, presents one great and useful lesson more, she prepares you, by contemplation, for the closing hour of existence, and when, by means of that contemplation, she has conducted you through the intricate windings of this mortal life, she finally instructs you how to die.

Such, my Brother, are the peculiar

objects of the Third Degree in Freemasonry; they invite you to reflect on this awful subject, and teach you to feel that to the just and virtuous man death has no terrors equal to the stain of falsehood and dishonour. Of this great truth the annals of Masonry afford a glorious example in the unshaken fidelity and noble death of our M., H. A., who was s...n just before the completion of K. S. T., at the construction of which he was, as no doubt you are well aware, the principal Architect. The manner of his death was as follows:—

W. M.—Bro. Ws.

(The Ws advance. The S. W. stands on the left of the Can., the J. W. on his right, and direct him to c... his f...)

W. M.—Fifteen F. Cs., of that superior class appointed to preside over the rest, finding that the work was nearly completed, and that they were not in possession of the Ss. of the Third Degree, conspired to obtain them by any means, even to have recourse to violence; at the moment, however, of carrying their conspiracy into execution, twelve of the fifteen recanted, but three of a more determined and atrocious character than the rest persisted in their impious design, in

the prosecution of which they planted themselves respectively at the E., N., and S. entrances of the Temple, whither our M. had retired to pay his adoration to the MOST HIGH, as was his wonted custom at the hour of high twelve. Having finished his devotions, he attempted to return by the S. entrance, where he was opposed by the first of those ruffians, who, for want of other weapon, had armed himself with a heavy P. R., and in a threatening manner demanded the Ss. of a M. M., warning him that death would be the consequence of a refusal. Our M., true to his O., answered that those Ss. were known to but t...e in the world, and that without the consent and co operation of the other t...o, he neither could nor would divulge them, but intimated that he had no doubt patience and industry would in due time entitle the worthy Mason to a participation of them, but that, for his own part, he would rather suffer death than betray the sacred trust reposed in him. This answer not proving satisfactory, the ruffian aimed a violent blow at the H. of our M., but being startled at the firmness of his demeanour, it missed his F., and only glanced on his R. T. (*here the J. W. touches the Can.'s*

R. T. with P. R.), but with such force as to cause him to reel and sink on his l. k. (*here the Can. sinks on his l. k.*). Recovering from the shock, he made for the N. entrance, where he was accosted by the second of those ruffians, to whom he gave a similar answer with undiminished firmness, when the ruffian, who was armed with a L., struck him a violent blow on the L. T. (*here the S. W. touches the Can.'s L. T. with L.*), which brought him to the ground on his r. k. (*here the Can. sinks on his r. k.*). Finding his retreat cut off at both those points, he staggered faint and bleeding to the E. entrance, where the third ruffian was posted, who received a similar answer to his insolent demand (for even at this trying moment our M. remained firm and unshaken), when the villain, who was armed with a heavy M., s... him a violent b... on the F. (*here the W. M. may touch Can.'s F. with M.*), which laid him l...s at his feet (*which the Can. is made to imitate. The two Ws. stand behind him, and when called upon to ... him, come forward, but retire to make their report to the W. M.*).

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W. M.—The Brethren will take notice, that in the recent ceremony, as well as in

his present situation, our Brother has been made to represent one of the brightest characters recorded in the annals of Masonry, namely, H. A., who lost his life in consequence of his unshaken fidelity to the sacred trust reposed in him; and I hope this will make a lasting impression on his and your minds, should you ever be placed in a similar state of trial.

W. M.—Bro. J. W., you will endeavour to the representative of our M. by the E. A.'s G... (*Which he does, and reports, with p...l s...n.*)

J. W.—W. M., it proves a

W. M.—Bro. S. W., you will try the F. C.'s. (*Which he does, and reports, with p...l s...n.*)

S. W.—W. M., it proves a likewise.

W. M.—Bro. Ws., having both failed in your attempts, there remains a third method, by taking a more of the of the, and him on the f. p. o. f., which with your assistance I will make trial of. (*He leaves the chair from the L., and they the Can.*)

W. M.—(*To Can.*) It is thus all M. Ms. are from a figurative to a reunion with the former companions of their toils.

W. M.—Bro. Ws., resume your seats.
(*Which they do.*)

W. M.—(*To Can.*) Let me now beg you to observe that the light of a M. M. is darkness visible, serving only to express that gloom which rests on the prospect of tuturity ; it is that mysterious veil which the eye of human reason cannot penetrate, unless assisted by that light which is from above ; yet, even by this glimmering ray, you may perceive that you stand on the very brink of the G..., into which you have just figuratively descended, and which, when this transitory life shall have passed away, will again receive you into its cold bosom. Let the emblems of mortality which lie before you lead you to contemplate on your inevitable destiny, and guide your reflections to that most interesting of all human studies, the knowledge of yourself. Be careful to perform your allotted task while it is yet day, continue to listen to the voice of nature, which bears witness, that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of life will enable us to trample the king of terrors beneath our feet, and lift our eyes to that bright morning star,

whose rising brings peace and salvation to the faithful and obedient of the human race.

(Here the W. M. takes b. h. of Can., and gently moves round to the right, until they occupy each other's place.)

W. M.—*(Continues.)* I cannot better reward the attention you have paid to this Exhortation and Charge, than by intrusting you with the Ss. of the Degree. You will therefore advance to me as a F. C., first as an E. A. *(which is done)*; you will now take another s. p. towards me with your l. f., bringing the r. h. into its h., as before—that is the t. r. s. in Freemasonry, and it is in this position that the Ss. of the Degree are communicated: they consist of Sns., a T., and W.; of the Sns., the first and second are casual, the third penal. The first casual Sn. is called the Sn. of H., and is given from the F. C.'s (Stand to order as a F. C.), by dropping, &c., &c., as if s. with h. at some d. and a. s. The second casual Sn. is called the Sn. of S., and is given by, &c. Place your hand in this position, &c. The P. S. is given by, &c.; this is in allusion to the P. of your O., implying, that as a man of honour, and a M. M., you would rather be, &c. The G. or T. is the first of the

F. P. of F., they are : * H. to H., F. to F., K. to K., B. to B., and H. over B., and may be thus briefly explained : * H. to h., I greet you as a Bro. F. to f., I will support you in all your laudable undertakings. K. to k., the p.....e of my daily supplications shall remind me of your wants. B. to b., your lawful secrets, when intrusted to me as such, I will keep as my own. And H. over b., I will support your character in your absence as in your presence. It is in this position, and this only, and then only in a w...r, except in open Lodge, that the W. is given ; it is or

W. M.—You are now at liberty to retire, in order to restore yourself to your personal comforts, and on your return to the Lodge, the Ss., T., and W. will be further explained.

(The S. D. conducts the Can. to the left of the S. W., and directs him to salute the W. M. in the 3 Ds. Can. then retires from the Lodge. On his return, the S. D. places him at the left of the S. W., and directs him to salute the W. M. in the Three Degrees ; after which, the S. W., rising, with the Sn., presents him to the W. M. as follows :)—

S. W.—W. M., I present to you Bro.

The F. P. of F. must be given both times.

A. B., on his being raised to the Third Degree, for some further mark of your favour.

W. M.—Bro. S. W., I delegate you to invest him with the distinguishing b...e of a M. M.

S. W.—(*To Can.*) Bro. A. B., By the W. Master's command, I invest you with the distinguishing b...e of a M. M., to mark the further progress you have made in the science.

W. M.—(*To Can.*) I must state, that the b...e with which you have now been invested, not only points out your rank as a M. M., but is meant to remind you of those great duties you have just solemnly engaged yourself to observe, and whilst it marks your own superiority, it calls on you to afford assistance and instruction to the Brethren in the inferior Degrees.

(*The S. D. places the Can. before W. M.*)

W. M.—We left off at that part of our traditional history which mentions the d...h of our M., H. A.; a loss so important as that of the principal Architect could not fail of being generally and severely felt; the want of those plans and designs, which had hitherto been regularly supplied to the different classes of work

men, was the first indication that some heavy calamity had befallen our M. The Menatschin, or Prefects, or, more familiarly speaking, the Overseers, deputed some of the most eminent of their number to acquaint King Solomon with the utter confusion into which the absence of H. had plunged them, and to express their apprehension that to some fatal catastrophe must be attributed his sudden and mysterious disappearance. King Solomon immediately ordered a general muster of the workmen throughout the different departments, when three of the same class of Overseers were not to be found. On the same day, the twelve Craftsmen who had originally joined in the conspiracy came before the King, and made a voluntary confession of all they knew, down to the time of withdrawing themselves from the number of the conspirators. This naturally increased the fears of K. S. for the safety of his chief artist; he therefore selected fifteen trusty F Cs., and ordered them to make diligent search after the person of our M., to ascertain if he were yet alive, or had suffered in the attempt to extort from him the secrets of his exalted Degree. Accordingly, a stated

day having been appointed for their return to Jerusalem, they formed themselves into three F. C. Ls., and departed from the three entrances of the Temple. Many days were spent in fruitless search ; indeed, one class returned without having made any discovery of importance ; a second, however, were more fortunate, for on the evening of a certain day, after having suffered the greatest privations and personal fatigues, one of the Brethren who had rested himself in a reclining posture, to assist his rising, caught hold of a shrub that grew near, which, to his surprise, came easily out of the ground : on a closer examination he found that the earth had been recently disturbed ; he therefore hailed his companions, and with their united endeavours re-opened the ground, and there found the body of our M. very indecently interred. They covered it again with all respect and reverence, and to distinguish the spot, stuck a sprig of A. at the head of the G. ; they then hastened to Jerusalem to impart the afflicting intelligence to King Solomon : he, when the first emotions of his grief had subsided, ordered them to return, and raise our M. to such a sepulture as became his rank and exalted talents ; at the same time in-

forming them that by his untimely the Ss. of a M. M. were lost ; he therefore charged them to be particularly careful in observing whatever casual Sn., T., or W. might occur, whilst paying this last sad tribute of respect to departed merit. They performed their task with the utmost fidelity, and on re-opening the ground, one of the Brn., looking round, (*IV. M. rises*) observed some of his companions in this position (*gives the S. of H.*), struck with H. at the d... and a... sight, while others, viewing the g... w... still visible on his F, s... their own in sympathy with his sufferings ; (*gives S. of S. and resumes his seat*) two of the Brn. then descended the G....., and endeavoured to raise him by the E. A.'s G., which proved a ; they then tried the F. C.'s, which proved a likewise ; having both failed in their attempts, a zealous and expert Bro. took a more of the of the , and with their assistance him on the f. p. of f., while others, more animated, exclaimed, , or , both words having a nearly similar import ; one signifying the D. of the B., the other the B. is S. K. S. therefore ordered that those casual Sns., and that T. and W., should designate all M. Ms. throughout the

universe, until time or circumstances should restore the genuine.

It only remains to account for the third class, who had pursued their researches in the direction of Joppa, and were meditating their return to Jerusalem, when, accidentally passing the mouth of a cavern, they heard sounds of deep lamentation and regret. On entering the cave to ascertain the cause, they found three men answering the description of those missing, who, on being charged with the m...r, and finding all chance of escape cut off, made a full confession of their guilt. They were then bound and led to Jerusalem, when King Solomon sentenced them to that death the heinousness of their crime so amply merited.

W. M.—(*Continues.*) Our M. was ordered to be re-interred as near to the Sanctum Sanctorum as the Israelitish law would permit; there in a G., from the centre three feet E. and three feet W., three feet between N. and S., and five feet or more perpendicular. He was not buried in the Sanctum Sanctorum, because nothing common or unclean was allowed to enter there, not even the High Priest but once a year, nor then until after many washings and purifications

against the great day of expiation for sins, for by the Israelitish law all flesh was deemed unclean. The same fifteen trusty F. Cs. were ordered to attend the funeral, clothed in w...e a...s and g...s, as emblems of their innocence.

You have already been informed that the W. T. with which our M. was slain were the P., L., and H. M. The ornaments of a M. M.'s L. are the Porch, Dormer, and Square Pavement. The Porch was the entrance to the Sanctum Sanctorum; the Dormer, the window that gave light to the same; and the Square Pavement for the High Priest to walk on. The High Priest's office was to burn incense to the honour and glory of the Most High, and to pray fervently that the Almighty, of His unbounded wisdom and goodness, would be pleased to bestow peace and tranquillity on the Israelitish nation during the ensuing year. The C....., S....., and C.....-....., being emblems of mortality, allude to the untimely D. of our M., H. A. He was slain three thousand years after the creation of the world.*

* The foregoing may also be considered explanatory of the Third Tracing Board.

W. M.—In the course of the ceremony you have been informed of t...e Sns. in this Degree : the whole of them are f., corresponding in number with the f. p. o. f. They are the S. of H., the S. of S., the P. S., the S. of G. and D., and the S. of J. and E., likewise called the G. or R.S. For the sake of regularity, I will go through them, and you will copy me. (*W. M. rises*) This is the S. of H. ; this of S. This the P. S. The S. of G. and D. is given by, &c. ; this took its rise at the time our M. was making his way from the N. to the E. E. of the Temple, when his agony was so great that the perspiration stood in large drops on his F., and he made use of this Sn. as a temporary relief to his sufferings. This is the S. of J. and E. ; it took its rise at the time the T. was completed, and K. S. with the princes of his household went to view it ; when they were so struck with its magnificence, that with one simultaneous motion they exclaimed, O wonderful Masons !

On the Continent of Europe, the S. of G. and D. is given in a different manner ; by c. the h. and e. t. w. t. b. t. t. f. exclaiming, " C. t. m. a., y. c. o. t. w., " on the supposition that all M. Ms. are Bros. to H. A., who was a w.'s son.

In Scotland, Ireland, and the States of America, the S. of G. and D. is given in a still different manner by throwing up t. h. w. t. p. ex. t. t. h. and d. t. w. t. d. m. t. t. s., exclaiming, "O L. m. G. ; O L. m. G. ; O L. m. G., i. t. n. h. f. t. w.'s s.?" (IV. M. resumes his seat.)

I now present to you the working tools of a M. M. ; they are the S...t, P...l, and C...s. The S...t is an implement which acts on a centre pin, whence a line is drawn to mark out ground for the foundation of the intended structure ; with the P...l the skilful artist delineates the building in a draft or plan, for the instruction and guidance of the workmen ; the C...s enable him with accuracy and precision to ascertain and determine the limits and proportions of its several parts. But as we are not all operative masons, but rather free and accepted, or speculative, we apply these tools to our morals. In this sense, the S...t points out that straight and undeviating line of conduct laid down for our pursuit in the V. of the S. L. ; the P...l teaches us that our words and actions are observed and recorded by the Almighty Architect, to whom we must give an account of our conduct through life ; the C...s remind us of His unerring and

impartial justice, Who, having defined for our instruction the limits of good and evil, will reward or punish, as we have obeyed or disregarded His divine commands. Thus, the working tools of a M. M. teach us to bear in mind, and act according to, the laws of our Divine Creator, that when we shall be summoned from this sublunary abode, we may ascend to the Grand Lodge above, where the world's great Architect lives and reigns for ever.

END OF THE CEREMONY OF RAISING TO
THE THIRD DEGREE.



Charge after the Raising.

NOTE.—Not given in "Emulation" working.

W. M.—(*To Can.*) Brother, your zeal for the institution of Freemasonry, the progress which you have made in the art, and your conformity to the general regulations, have pointed you out as a proper object of our favour and esteem. In the character of a Master Mason, you are henceforth authorised to correct the errors and irregularities of Brethren and Fellows, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society must be your constant care. With this view, therefore, you are always to recommend to inferiors obedience and submission; to equals, courtesy and affability; to superiors, kindness and condescension. You are to inculcate universal benevolence, and, by the regularity of your own behaviour, afford the best example for the conduct of others. The ancient Land-

marks of the Order, which are here intrusted to your care, you are to preserve sacred and inviolable, and never suffer an infringement of our rites, or a deviation from established usage and custom. Duty, honour, and gratitude now bind you to be faithful to every trust, to support with becoming dignity your new character, and to enforce by example and precept the tenets of the system. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated Artist whom you have once represented. By this exemplary conduct you will convince the world that merit has been your title to our privileges, and that on you our favours have not been undeservedly bestowed.

END OF THE CHARGE AFTER THE
RAISING.

Test Questions of the M. M. Degree.

QUESTION.

HOW got you raised to the s. d. of a
M. M. ?

A.—By undergoing a previous examination in open L., and being intrusted with a test of merit leading to that Degree.

Q.—Where were you then conducted ?

A.—To a convenient room adjoining a M. M.'s L., for the purpose of being p...d.

Q.—How were you p...d ?

A.—By having b. a., b. b., and b. k. made b., and b. h. spd.

Q.—What enabled you to claim admission ?

A.—The help of G., the united aid

of the S. and Cs, and the benefit of a P. W.

Q.—Which I will thank you to give.

A.—

Q.—The import of the word?

A.—

Q.—How did you gain admission?

A.—By the K. of a F. C.

Q.—On what were you admitted?

A.—B. Ps. of the Cs. presented to B Es.

Q.—On your admission into the L. did you observe anything different from its usual appearance?

A.—I did, all was D. save a G. L. in the E.

Q.—To what does that D. allude?

A.—The D. of D.

Q.—Am I then to understand that D. is the peculiar subject of this degree?

A.—It is, indeed.

Q.—From what circumstance?

A.—The untimely D. of our M., H. A.

Q.—What were the w. t. with which our M. H. was s...n?

A.—The p...b r...e, l...l, and h...y m...l

Q.—How came you acquainted with his D?

A.—By having figuratively represented him when I was raised to the s. d of a M. M.

Q.—Were you raised, and on what?

A.—I was ; on the F. P. of F



The Ceremony of Calling-off and Calling-on.

TO CALL THE LODGE FROM LABOUR TO
REFRESHMENT

THE *W. M.* gives — **I**, followed by
the *Ws.* He then says, Principal
Officers upstanding. (*The three
rise.*)

W. M.—(*To J. W.*) Bro. *J. W.*, what
time is it?

J. W.—(*To W. M.*) High time, *W. M.*

W. M.—(*To J. W.*) Your duty?

J. W.—To call the Brn. from labour
to refreshment.

W. M.—(*To J. W.*) I will thank you
to declare it.

J. W.—(*To the Brn.*) Brn., it is the *W.
M.*'s command that you cease labour and
go to refreshment ; keep within hail, so
as to come on in due time, that profit and
pleasure may be the result.

(*He gives — I, which is answered by the
S. W. and W. M.* The *P. M.* closes the *V.*

of the S. L., without moving the S. and Cs. ; the J. W. raises his column, and that of the S. W. is laid down.)

TO CALL THE LODGE FROM REFRESH-
MENT TO LABOUR

(The W. M. and Ws. give — as before.)

W. M.—Principal officers upstanding.

(The three rise.)

W. M.—*(To J. W.)* Bro. J. W., what time is it?

J. W.—*(To W. M.)* Past high time, W. M.

W. M.—*(To J. W.)* Your duty?

J. W.—To call the Brn. from refreshment to labour.

W. M.—*(To J. W.)* I will thank you to declare it.

J. W.—*(To the Brn.)* Brn., it is the W. M.'s command that you cease refreshment and return to labour, for the further despatch of Masonic business.

(He gives —, which is answered as before. He lays down his column, and the S. W. raises his. They then take their seats, and the P. M. opens the V. of the S. L.)

Ceremony of Opening Grand Lodge.

M. W. G. M.

BRETHREN, assist me to *open* this Grand Lodge. (*All rise.*)

M. W. G. M.—Bro. Grand Pursuivant, where is your situation in Grand Lodge?

G. P.—Within the Inner Porch of Grand Lodge, M. W. G. M.

M. W. G. M.—What is your duty?

G. P.—To give a due report of all approaching brethren, and to see that they are properly clothed, and ranged under their respective banners.

M. W. G. M.—Do you find them so placed?

G. P.—To the best of my knowledge, M. W. G. M.

M. W. G. M.—Where is the situation of the J. G. W.

G. P.—In the South, M. W. G. M.

M. W. G. M.—Bro. J. G. W., whom do you represent?

J. G. W.—..., prince of the people, on Mount Tabor.

M. W. G. M.—Where is the situation of the S. G. W.?

J. G. W.—In the West, M. W. G. M.

M. W. G. M.—Bro. S. G. W., whom do you represent?

S. G. W.—..., the Assistant High Priest, on Mount Sinai.

M. W. G. M.—Where is the situation of the Deputy G. M.?

134 *Closing Grand Lodge, &c.*

S. G. W.—At the right of the M. W. G. M.
M. W. G. M.—Bro. D. G. M., whom do you represent?

D. G. M.—H. A., the Prince of Architects.

M. W. G. M.—What is your duty?

D. G. M.—To lay schemes, draw designs, and assist the M. W. G. M. in the execution of the work.

M. W. G. M.—Where is the situation of the M. W. G. M.?

D. G. M.—In the East.

M. W. G. M.—Whom does he represent?

D. G. M.—The Royal Solomon.

M. W. G. M.—Then, Brethren, after the G. Chaplain has invoked the blessing of the G. A. O. T. U., I shall, in the name of the Royal Solomon, declare this Grand Lodge opened in due form.

(The G. Chaplain offers up Prayer. The Brethren are then called to order by the M. W. G. M., who gives —I, followed by the Ws.)

(THE CEREMONY OF CLOSING IS THE SAME AS OPENING.)

**Ceremonies of Opening and Closing
Provincial Grand Lodge.**

Precisely the same as for Opening and Closing G. L., simply prefixing the word "Provincial" to Lodge and Officers, the Master's style being R. W. P. G. M.

The Ceremony of Installing a
Worshipful Master.

WITH
THE ADDRESSES TO THE OFFICERS,
ETC.

A New and Revised Edition.

“Emulation” Working.

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Privately Printed for A. Lewis.

MDCCCCL.

N.B.—A Bro. being W. M. and desiring after his year of office to Install his Successor, may, upon direct application, receive the ESOTERY, "B. of I. Ms." (*see* p. 8), by stating time and place of the purchase of this book, &c.

NOTE.—The Ceremony has undergone *final revision*, and as now here given is in strict accordance with the "Emulation" working.

It has not been deemed necessary to give, in the Installation Ceremony, any Addresses at the Investing of the Treasurer, Secretary, Deacons, &c., as much depends on the Master's taste and ability. But forms of Addresses to all the Officers will be found in the Appendix. The Addresses marked * are as given at "Emulation"

It is *absolutely requisite* to present and explain the working Tools of each Degree.

The Installation of the W. Master.

(The L. is opened in the usual manner. The minutes of the last L. are to be read and put for confirmation. The E. As. are then commanded to retire. The Installing M. takes the C. and appoints an I M. to each of the Ws. Cs, and opens the L. in the S. D. The I. M., if not the actual W M, should always take the Chair before the L. is opened in the S. D. A P. M. of the L. takes the M. E. by the r. h. and presents him to the I. M., with the F. C. sign, as follows:—)

P. M.—W. M., I present to you Bro. A B., M. E. of this L., to receive at your hands the benefit of Installation.

I. M.—Bro. P. M. (*name*), your presentation shall be attended to, for which purpose, I will first address a few observations to the Brn., and will then call the attention of the M. E. to the necessary qualifications in every candidate for the Master's Chair. (*P. M. resumes his seat.*)

Brn., from time immemorial, it has been an established Custom among F. Ms. for each L. once in every year, at a stated period, to select, from amongst those who are past Ws., an experienced Craftsman to preside over them in the capacity of Master: he

must have been regularly elected by the M., Ws., and Brn., in open L. assembled, and presented to a Board of I. Ms., that he may receive from his predecessor the benefit of Installation, the better to qualify him for the discharge of the duties of his important trust.

Bro. A. B., you having been so elected and presented, I claim your attention, while I recite to you the various qualifications which are essential in every Can. for the Master's Chair.

1st. Every candidate for the Office of Master ought to be of good report, true and trusty, and held in high estimation among his Brn. and Fs.

2ndly. He must have been regularly initiated, passed, and raised in the established degrees of the Order, be well skilled in the Noble Science, and have duly served the Office of W. in a regular L.

3rdly He ought to be exemplary in conduct, courteous in manners, easy of address, and steady and firm in principle, able and willing to undertake the management of the Work, and well skilled in the Ancient Charges, Regulations, and Landmarks of the Order.

Can you, my worthy Bro., undertake the Mastership of this L. on these qualifications?

Ans.—I can.

Then I shall direct your attention to the Secretary, while he reads to you those Ancient Charges and Regulations, to all of which your unqualified assent is essential, which

you will signify by the Sn. of F. after each clause.

(Secretary reads Charges.)

1st. You agree to be a good Man, and true, and strictly to obey the Moral law.

2nd. You are to be a peaceable Subject, and cheerfully to conform to the Laws of the Country in which you reside.

3rd. You promise not to be concerned in plots or conspiracies against Government, but patiently to submit to the decisions of the Supreme Legislature.

4th. You agree to pay a proper respect to the Civil Magistrate, to work diligently, live creditably, and act honourably by all Men.

5th. You agree to hold in veneration the original Rulers and Patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their Stations ; and to submit to the Awards and Resolutions of your Brn. in general L. convened, in every case consistent with the Constitutions of the Order.

6th. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

7th. You agree to be cautious in your carriage and behaviour, courteous to your Brn., and faithful to your L.

8th. You promise to respect genuine and true Brethren, and to discountenance Impostors and all Dissenters from the original Plan of Freemasonry.

9th. You agree to promote the general good of Society, to cultivate the Social

Virtues, and to propagate the knowledge of the Mystic Art as far as your influence and ability can extend.

10th. You promise to pay homage to the Grand Master for the time being, and to his Officers when duly installed, and strictly to conform to every Edict of the Grand Lodge.

11th. You admit that it is not in the power of any Man or Body of Men to make innovation in the Body of Masonry.

12th. You promise a regular attendance on the Communications and Committees of the G. L., upon receiving proper notice thereof; and to pay attention to all the duties of F. My., upon proper and convenient occasions.

13th. You admit that no new Lodge can be formed without permission of the Grand Master or his Deputy, and that no countenance ought to be given to any irregular Lodge, or to any person initiated therein; and that no public processions of Masons, clothed with the Badges of the Order, can take place without the special Licence of the G. M. or his Deputy.

14th. You admit that no person can regularly be made a Freemason or admitted a Member of any Lodge without previous Notice and due inquiry into his Character; and that no Brother can be advanced to a higher Degree except in strict conformity with the Laws of the Grand Lodge.

15th. You promise that no Visitor shall be received into your Lodge without due examination, and producing proper Vouchers of his having been initiated in a regular Lodge.

I. M.—Do you submit to, and promise to support, these Ancient Charges and Regulations as Masters have done in all ages?

Ans.—I do.

I. M.—Then you will advance to the pedestal and take a S. O. as regards your Duties as M. of this L. K. on your r. k. place your r. h. on the V. of the S. L., (—) repeat your name at length, and say after me:—

OBLIGATION.

I, A. B., in the presence of T. G. G. O. T. U., and of this W. and W. L. of F. C. F. Ms., regularly held, assembled, and properly dedicated—do agree to accept the Office of M. of this L., and the duties thereof faithfully, zealously, and impartially to administer, to the best of my skill and ability, until the next regular period of Election within this L., and until a Successor shall have been duly elected and installed in my stead. I further solemnly promise, that I will not, either during my Mastership, or at any time that the L. may be under my Direction, permit or suffer any Deviation from the established Landmarks of the Order; that I will not administer, or cause to be administered, any Rite or Ceremony contrary to, or subversive of, our Ancient Institution; but, on the contrary, will maintain, support, and uphold, pure and unsullied, the Principles and Tenets of the Craft. That I will to the utmost of my power strictly enforce obedience to those excellent Rules and Regula-

tions to which I have already given my assent, and in every respect conscientiously discharge my duties as a Ruler in the Craft and M. of this L. So help me, A. G., and keep me steadfast in this my S. O. of M. E.

I. M.—As a pledge of your fidelity, and to render this a S. O., you will S. it with your L...T. on the V. of the S. L. (*Done.*)

(*I. M. takes Can.'s r. h., and says,*)

I. M.—R., N. O. M. E.

(*The F. Cs. are commanded to retire. The L. is opened in the T. D., after which all under the rank of I. M. are requested to retire for a short time. The L. is close T...a by one of the P. M.*)

* * * * *

(*The M. Ms. are admitted and ranged in the N.*)

I. M. (*to M. M.*)—Brn., you will pass round the L. and salute the W. M. as M. Ms.

(*After this is done, the I. M. in the E. proclaims the W. M. as follows:—*)

I. M.—Brethren, during your temporary absence Bro. A. B. has been regularly Installed in the chair of K. S., according to ancient custom, and I now for the first time proclaim him W. M. of the ——— Lodge, No. ——— in the Register of the Grand Lodge of England, until the next regular period of Election within this L., and until a Successor shall have been duly elected and installed in his stead, and I call on you to greet him as M. Ms. with, taking the time from me. (*Which is done as usual.*)

(The Working Tools of a M. M. are presented and explained, and the L. closed in the T. D. by the newly Installed W. M. The F. Cs. are admitted, taking the lead, the others following as before, and the Brn. salute the W. M. as F. Cs. in passing. The I. M. in the W. proclaims the W. M. as before, saying the "second" instead of the "first" time, and calls on the Brn. to greet him as F. Cs., according to ancient custom. The Working Tools of a F. C. are presented and explained, and the L. closed in the S. D. The E. As. are admitted, taking the lead, the others following as before. The Brn. salute the W. M. as E. As. The I. M. in the S. proclaims him as before, saying the "third" time, and calls on the Brn. to greet him as E. As., according to ancient custom. The I. M. presents the Working Tools of an E. A., explains them, and then proceeds:—)

I. M.—W. M., I now deliver into your special keeping the War. of the L. It has been for many years intrusted to the hands of very Worthy and Distinguished Brn., and I am sure that in delivering it into your charge it will lose none of its former splendour, but will be transmitted to your successor pure and unsullied as you now receive it. The Book of Constitutions I also present to you, which I strongly recommend to your notice, for you will find that there is scarcely a case of difficulty can occur in the Lodge in which that Book will not set you right. These are the Byelaws of your Lodge, which I recommend you to have read at least once in the

year, in order that the Brn. may not plead ignorance of them.*

I. M.—You will now appoint and invest your officers.

W. M.—Bro. A. B., I appoint you my S. W., and I now invest you with the insignia of your office. The L. (*taking hold of it*), being an emblem of equality, points out the equal measures you are bound to pursue in conjunction with me in the well ruling and governing of the L. I therefore place in your hand this G., as an emblem of power, to enable you to assist me in preserving order in the L., especially in the W. I also present to you the Col. of your office, which you will place erect when the L. is opened, to point out to the Brn. that the L. is engaged in M...ic business. Your place is in the W., your duty to mark the setting sun, to close the L. by my command, after having seen that every Bro. has had his due.

W. M.—Bro. A. B., I appoint you my J. W., and I now invest you with the C. and J. of your office. The P. R. (*takes it in his hand*), being an emblem of uprightness, points out the integrity of the measures you are bound to pursue in conjunction with me and your Bro. S. W. in

* The I. M. may continue to address the W. M. as follows:—I also intrust to you this pillar of the Ionic order, which combines the strength of the Doric with the beauty of the Corinthian orders. It is an emblem of wisdom, and points out to you that you are to combine wisdom with strength and firmness of mind and the beauties of persuasive eloquence in the government of the L.

the well ruling and governing of the L., particularly in the examination of V...ors, lest through your neglect any unqualified person should gain admission to our assemblies, and the Brn. be thereby innocently led to violate their O. I therefore place in your hand this G., as an emblem of power, to enable you to assist me and your Bro. S. W. in preserving order in the L., especially in the S. I also present to you the C. of your office, which you will place horizontal whenever the L. is opened for business, and erect whenever the L. is called from labour to refreshment, that matter being under your immediate supervision as the ostensible steward of the L. Your place is in the S., your duty to mark the sun at its meridian, to call the Brn. from L. to R. and from R. to L., that profit and pleasure may be the result.

(The other officers are invested as follows: Treasurer, Secretary, S. D., J. D., I. G., D C., S., and T. (see Appendix), after which the I. M. delivers the following address:—)

I. M. *(in W.)*—W. M., you having been Installed in the Chair of this Worthy and Worshipful L., cannot be insensible to the obligations which devolve on you as its Head, or to your responsibility for the faithful Discharge of the Duties annexed to the Appointment; the Honour, Reputation, and Usefulness of this L. will materially depend on the Skill and Assiduity with which you manage its Concerns, while the Happiness of its members will be generally promoted in proportion to the Zeal and Ability with which

you promulgate the Genuine Principles of the Institution ; as a pattern for imitation consider that Glorious Luminary of Nature, which, rising in the East, regularly diffuses Light and Lustre to all within its circle, in like manner it is your peculiar province to communicate Light and Instruction to the Brn. of your L. ; forcibly impress upon them the Dignity and high Importance of Masonry, seriously admonish them never to disgrace it, charge them to practise out of the L. those duties they have been taught in it, and by virtuous, amiable, and discreet conduct to prove to the world the happy and beneficial effects of our ancient Institution, so that when any one is said to be a member of it, the world may know that he is one to whom the Burdened Heart may pour forth its Sorrow, to whom the Distressed may prefer their Suit, whose hand is guided by Justice, and whose Heart is expanded by Benevolence ; in fine, W. M., by a strict observance of the Byelaws of your Lodge, the Constitutions of Masonry, and above all by the use of the Sacred Writings, which are given as the Rule and Guide of our Faith, you will be enabled to lay up a Crown of Joy and Rejoicing, which will continue when time with you shall be no more (*here the I. M. stands to order with the sign of R.*), and may God grant you health and strength to perform the duties of your high office with satisfaction to yourself, and advantage to your Lodge.

(*He then in the E. delivers the address to the Ws. :—*)

I. M.—Bro. Sr. and J. Ws., the W. M. having appointed you to the principal offices, you are to consider yourselves pledged, by your acceptance thereof, to a strict performance of yo'r duties as well as to a regular attendance during the time for which you are appointed. You are sufficiently acquainted with the principles of Masonry to prevent any mistrust that you will be found wanting in the discharge of the Duties of your respective Offices; suffice it to say, that what you observe praiseworthy in others you should carefully imitate, and what in them may appear defective you should in yourselves amend; you ought to be examples of Good Order and Regularity, for it is only by paying due obedience to the Laws in our own conduct that we can reasonably expect compliance with them from others; you are assiduously to assist the W. M. in the discharge of the duties of his important trust, by communicating light and imparting knowledge to all whom he may place under your direction. From the spirit you have hitherto evinced, we entertain no doubt your future conduct will be such as to merit the esteem of your Brn., and the gratifying testimony of a clear conscience.

(Still from the E., the I. M. gives the general address to the Brn.)

I. M.—Brethren, such is the nature of our Constitution, that as some must of necessity rule and teach, so others must of course learn, submit, and obey: humility in each is an essential qualification. The Brn. whom the

W. M. has selected to assist him in the ruling and governing of the L. are too well acquainted with the principles of Masonry and the Laws of our Institution to warrant any mistrust that they will be found wanting in the discharge of the duties of their respective offices, or that they will exceed the powers with which they are intrusted; and you, Brn., I am sure, are of too generous a disposition to envy their preferment; I therefore trust that we shall have but one aim in view, to please each other, and unite in the grand design of being happy and communicating happiness; and as this Association has been formed and perfected with so much unanimity and concord, long may it continue; may Brotherly Love and affection ever distinguish us as men, and as Masons; may the principles and tenets of our profession, which are founded on the basis of religious truth and virtue, teach us to measure our Actions by the Rule of Rectitude, square our Conduct by the Principles of Morality, and guide our Inclinations and even our Thoughts within the Compass of Propriety; hence we learn to be meek, humble, and resigned, to be faithful to our God, our Country, and our Laws, to drop a tear of sympathy over the failings of a Bro., and to pour the healing balm of consolation into the bosom of the afflicted. May these principles and tenets be transmitted pure and unpolluted through this L. from generation to generation.

S. M. I. B.

END OF THE CEREMONY OF INSTALLATION

Appendix.

FORM OF ADDRESSES TO THE OFFICERS.

Those marked * are as given at "Emulation," and the portions within brackets [] are there omitted.

ADDRESS TO I. P. M.

W. M.—Bro. A. B., I invest you with the Jewel of I. P. M. of this Lodge. It is an office which is not in the power of the W. M. to bestow, being yours of right, as having faithfully performed your duty in the Craft. Your Jewel is the 47th Problem of the 1st Book of Euclid, which was one of the most important discoveries of the learned Brother Pythagoras; and in the joy of his heart he is said to have exclaimed *Eureka!* ("I have found it"), and to have sacrificed a hecatomb. As this figure depends upon several lines, angles, and triangles, which form the whole, so Freemasonry depends upon its several members, and the principles upon which the society is established. Some of our Brethren, from their station in life, standing as they do on the basis of earthly bliss, are emblematical of the great angle which subtends the right angle; others, blessed with means to tread the flowery

meads of prosperity and affluence, are descriptive of the squares which stand on the sides ; those Brethren who enjoy every social comfort, and never exceed the bounds of mediocrity, symbolise the triangles within the square ; and those who have the satisfaction of administering to the wants of the indigent and industrious, may be compared to the triangle which surrounds and supports the figure ; whilst the lines which form it may remind us of those Brethren who are incapable of providing the necessaries of life unless aided by cheerful and ready assistance.

ADDRESS TO S. W.

W. M.—Bro. C. D., I appoint you S. W. of this Lodge, and I invest you with the Collar and Jewel of your office. The L...l, being an emblem of equality, points out to you the equal measures you are bound to pursue, in conjunction with the M., in the well ruling and governing of the Lodge. Your regular and punctual attendance at our stated meetings is essential, and I rely upon your knowledge of Masonry, and your attachment to the Lodge, for the faithful discharge of the duties of your office. You will not fail to attend the Quarterly Communications of the Grand Lodge, in order that this Lodge may be properly represented. I give into your hands this G., as an emblem of power, which will enable you to preserve due order in the W. This Column is the emblem of your office, and you will keep it in its

erect position whilst the Brethren are at labour, as they are then under your superintendence ; but place it in a horizontal position whilst at refreshment. I also intrust to your care this pillar of the Doric Order ; it is an emblem of strength, and directs that you are to use all your strength of mind and powers of intellect to preserve peace, order, and harmony among the Brethren of the Lodge, facilitate the designs of the M., and see that his commands are carried into full and permanent effect.

ADDRESS TO J. W.

W. M.—Bro. E. F., I appoint you J. W. of this Lodge, and I invest you with the Collar and Jewel of your office. The P. R., being an emblem of uprightness, points out the integrity of measures you are bound to pursue, in conjunction with the M. and your Bro. S. W., in the well ruling and governing of the Lodge ; but more particularly to that part of your duty which relates to the admission of visitors, lest through your neglect any unqualified person should gain admission to our assemblies, and the Brethren be thereby innocently led to violate their O. B. You are to be regular in your attendance at our stated meetings, to assist in transacting the business of the evening ; this is necessary, as unless due attention be paid by the officers, you cannot expect the Brethren to be punctual at the appointed time. I now place in your hand this G., as an emblem of power,

to enable you to preserve due order in the S. This column is the emblem of your office, and you will keep it in its erect position whilst at refreshment, as the Brethren are then under your superintendence; but place it horizontally whilst at labour. I likewise intrust to your care this pillar of the Corinthian Order, which is an emblem of beauty, and points out that you are to adorn the work with all your powers of genius and active industry, and promote regularity amongst the Brethren by your good example, the persuasive eloquence of precept, and the administrative encouragement of merit.

ADDRESS TO CHAPLAIN.

(Should such be appointed.)

W. M.—Bro. G. H., I appoint you Chaplain to this Lodge, and I invest you with the Collar and Jewel of your Office. Your duty, which is to offer up prayers and invocations to the G. A. O. T. U., is better known to you than I can explain it.

ADDRESS TO TREASURER. *

W. M.—Bro. I. J., you having been elected Treasurer of the L., I now invest you with the insignia of your office, which is a key appended to a collar. [Your duty is to receive all fees, dues, &c, except those which are required to be transmitted to the G. S. for registrations, certificates, and the fund of Benevolence, which must be deposited in the hands of the W. M., who is responsible for their legal appropriation. You are to pay from the L. funds

all current expenses, also any sums which may be voted by the Brn. for the purposes of charity. Your accounts must be fairly entered in a book, which should be opened at every meeting of the L., that the members may know how their subscriptions have been applied and how the balance stands. I feel assured that your regard for the fraternity will prompt you to the faithful discharge of the duties of your office.]

ADDRESS TO SECRETARY. *

W. M.—Bro. K. L., I appoint you Secretary to this L., which is an office of considerable importance, and I now invest you with the J. of your office, which is two pens in saltire. [It is your duty to issue summons, detailing all matters of business which may be brought forward in the L., to attend the L. punctually, and to enter the proceedings in the minutes, for confirmation at a subsequent regular meeting of the L. It is required that you should keep a correct register of the names and addresses of all the members, and make the legal returns to the G. L. and the Clerk of the Peace. You must also keep a true account of the payment of all fees, dues, and subscriptions, giving notice to every member who is in arrear. Your inclination and zeal for F. My. will, I doubt not, induce you to discharge the duties of your office with fidelity, so as to merit the confidence and esteem of the Brn.]

ADDRESS TO S. D. *

W. M.—Bro. M. N., I appoint you S. D. of the L., and I now invest you with the J. of your office, which is a dove bearing an olive branch. Your place is at or near to my right, your duty to bear all messages and commands from me to the S. W., and await the return of the J. D. It is also part of your duty to attend on Cans. during the ceremonies of P. and R. I therefore intrust you with this W. as a badge of your office, not doubting you will exercise the care and attention your office requires.

ADDRESS TO J. D. *

W. M.—Bro. O. P., I appoint you J. D. of the L., and I now invest you with the J. of your office, which is similar in every respect to that of the S. D. Your place is at the right of the S. W., your duty to carry all my messages and communications from the S. to the J. W., and to see that the same are punctually obeyed. It is also part of your duty to attend on Cans. during the ceremony of Initiation, and to assist the S. D. while attending on Cans. during the ceremonies of P. and R. I therefore place in your hand this W. as a badge of your office, which I have no doubt you will fill with proper care and attention.

ADDRESS TO D. C.

(Should such be appointed.)

W. M.—Bro. Q. R., I appoint you M. C. of this Lodge, and I now invest you with the

Collar and Jewel of your Office. Your duty is to see that the Ceremonies of the Lodge are carried on with propriety and decorum, the Visitors and Brethren placed according to their rank, and the Officers in their respective stations. I trust you will give to your duties the attention which their importance demands.

ADDRESS TO I. G. *

W. M.—Bro. S. T., I appoint you I. G. of the L., and I now invest you with the J. of your office, which is two swords in saltire. Your place is within the E. of the L., your duty to report to the M. when Brn. claim admission, to admit Masons on proof, receive the Cans. in due form, and obey the commands of the J. W.

ADDRESS TO STEWARDS.

(Should such be appointed.)

W. M.—Bros. U. V. and W. X., you are appointed Stewards of this Lodge, and I now invest you with your Collars and Jewels of Office. Your duties are to introduce visitors, and see that they are properly accommodated, to assist in the collection of the dues and subscriptions, to keep an eye on the Lodge expenses at refreshment, and see that the tables are properly furnished, and that every Brother is suitably provided for ; and generally to assist the Ds. and other officers in performing their respective duties. Your regular and early attendance will be the best proof of your zeal and attachment.

ADDRESS TO TYLER. *

W.M.—Bro. Y. Z, you having been elected T. of the L, I now invest you with the J. of your office, which is a S. appended to a collar. Your place is outside the door of the L, your duty to see that the Cans are properly prepared, and to give the proper reports on the door of the L. when Cans, members, or visitors require admission. I therefore place in your hand this S., to enable you to keep off all intruders and Cowans to Masonry, and suffer none to pass but such as are duly qualified. From your well-known zeal, I feel sure that the confidence which the Bn have shown by your election will not be misplaced. [Symbolically, the S teaches us to set a guard upon our tongues, and place a watch at the entrance of our thoughts, thereby excluding every unqualified thought, word, or deed, and endeavouring to preserve a conscience void of offence towards God and man.] *Last sentence not strictly "Emulation," and may be omitted.*



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This old song (with its proper tune) is ascribed by Dr Anderson, in the first edition of the Constitution Book (1723), to "our late Brother, Mr Matthew Birkhead, deceased To be sung when all grave business is over, and with the Master's leave."

I

COME let us prepare,
We Brothers that are
Assembled on merry occasion;
Let's drink, laugh, and sing
Our wine has a Spring.
Here's a health to an Accepted Mason.*
[All charged.]

II

The world is in pain
Our secrets to gain,
And still let them wonder and gaze on,
They ne'er can divine
The Word or the Sign
Of a Free and an Accepted Mason

III

'Tis this, and 'tis that,
They cannot tell what,
Why so many Great Men of the Nation
Should Aprons put on,
To make themselves one
With a Free and an Accepted Mason.

* In the first verse, set to music at another part of the Constitution Book (1723) the third line is Met together on merry occasion and the first word of the last line is 'Tis instead of Here's.

IV.

Great Kings, Dukes, and Lords,
Have laid by their Swords,
Our myst'ry to put a good Grace on;
And ne'er been ashamed
To hear themselves named
With a Free and an Accepted Mason.

V.

Antiquity's pride
We have on our side,
And it maketh men just in their station;
There's nought but what's good
To be understood
By a Free and an Accepted Mason.

VI.

We're true and sincere,
And just to the Fair;
They'll trust us on any occasion:
No mortal can more
The Ladies adore
Than a Free and an Accepted Mason.

VII

Then join Hand in Hand,
To each other firm stand;
Let's be merry, and put a bright face on:
What Mortal can boast
So Noble a Toast
As a Free and an Accepted Mason.

CHORUS

No Mortal can boast
So Noble a Toast
As a Free and an Accepted Mason.

Note —Verse VI. and the chorus are not given by Dr Anderson

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